THE EXPOSITORY TIMES.

# Notes of Recent Exposition.

*The World's Question and the Christian Answer*[1] is the Bishop of Derby's Visitation Charge to the Diocese. Dr. A. E. J. Rawlinson is a notable scholar and has earned the right to be heard on his great theme. The theme was suggested to him by his Chancellor, Mr. Justice Vaisey. They were discussing what line the Bishop should take in his Charge and the Chancellor said: 'Why not try to state what the Christian Faith really is?' The Bishop has taken the hint. He points out, first, that there is a vast amount of diffused goodwill towards the Christian Religion. And, further, that the Education Act bears witness to the deliberate desire of English people that the children should be given Christian Instruction.

Besides, there is a widespread disposition to regard this war as being waged in defence of Christian ideals. And, finally, it is almost a commonplace that, unless the restored order of society is built up after the war on lines congruous with the standards of Christ, there is little hope for mankind. And yet, with all that, there is a widespread and disquieting vagueness as to what this Christianity really is. What is the Bishop's answer to this implied question?

He begins with two assertions, one of which will startle most people. In the first place, as against all those whose supreme desire and heart's goal is an improved order of society here upon the earth, our first duty is to proclaim, and to hold fast to the conviction, that the soul's true home and essential citizenship are in heaven, and not here. Ours is an other-worldly religion; the primary concern of the Christian Church is, and must always be, the eternal welfare of souls; the Christian life is what Bunyan called it, a 'Pilgrim's Progress from this world to that which is to come.'

We are not to look for an earthly Utopia, for 'the fashion of this world passeth away.' The modern Christian social reformer takes seriously the truth that he is his brother's keeper, and for various practical purposes he may make common cause with the non-Christian idealist. But it is important not to lose sight of the wide gulf which separates Christianity from every form of 'this world' idealism. The Christian who realizes the other-worldly nature of Christianity can take himself and his social interests with a grain of salt.

That is the first point. The second is the belief in the reality and power of the living God. The Christian's realistic reckoning with death and his belief in that which comes after death are alike grounded in his theistic faith. It is from the belief in God that the modern world has lamentably swerved away, and it is to belief in God that the world needs to be recalled. But this is not just any kind of world-outlook which chooses to call itself theism. In particular, it is not that attitude to God which regards faith in God as 'an optional extra, so to speak (in the words of the late Archbishop of Canterbury) to be added according to taste when the requirements of a decent human life have been met.'

Belief in God means belief in the Eternal and Living One, Maker of heaven and of earth, who upholds all things by the word of His power, and upon whose continued will and good pleasure the entire universe depends for its continuance in being. God is for Christians the All-Ruler, the All-Sovereign, active and personal, the Creator and Indweller of this universe in all its incalculable age and vastness, in all its mystery and in all its terror. He is at the same time the God of revelation, the God who speaks and has disclosed Himself in His 'Word.'

It is true there is a partial revelation of God in Nature. But there is a sense too in which Nature conceals God. There is order and system in Nature but there is also an apparent indifference to moral values, an apparent regime of impersonal law. The natural scientist, in so far as he deliberately limits himself to his own specialized field of research, is not likely to arrive at anything more than a very inadequate and rudimentary apprehension of God, though the importance and value for the educated Christian of a training in abstract scientific method, as a preservative against sentimentality and superstition, are recognised.

[1] Longmans; 4s. 6d. net.

There is also a revelation of God in conscience. But here again the light that is in us is darkened by original sin. Dr. RAWLINSON repudiates the doctrine of total depravity on the ground that if this doctrine were true there would be nothing left in man to redeem. That would be correct if 'total depravity' meant that man is wholly evil. But did not Dr. Denney assert that it only meant that original sin affected the whole man? It was 'total' in the sense that its results extended to every part of man's being.

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However we interpret this phrase, the Bishop's conclusion is that man is a sinner and that only a supernatural salvation can suffice for his rescue. The late Archbishop urged that in our mission of evangelization we should start from where the shoe pinches, the sense of frustration and futility men are feeling to-day. They want a cause, they want a leader and they want a real community to which they can feel they truly 'belong.' Both Totalitarianism and Communism have their answer to this demand. But the Christian answer is better. The unity of fellowship which it offers leaves no one out. The Leader it calls us to follow exercises no coercion and appeals only to the best in us.

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The Bishop is, however, not satisfied with this. It is not as a leader only Christ is presented to men, but as a Saviour, bringing forgiveness. No one enters into the meaning of the Christian salvation until he is found kneeling in penitence at the foot of the Cross. Like the late Dr. Denney, the Bishop holds that the true discipleship must be based on gratitude. In this sense only the forgiven man can be a true disciple of Christ. Dr. RAWLINSON proceeds to expound the Atonement in traditionally orthodox terms. Here is what he says about it.

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'It is God Himself who in Christ does for man what man could not do for himself; God Himself who in manhood, Himself both Victim and Priest, offers the sacrifice wherein all sacrifice finds its fulfilment; God Himself who, in the person of Christ Incarnate, makes reparation in manhood on man's behalf to Himself.' The Atonement must never be detached from the divine initiative. Nor must it be detached from the Resurrection, of which Dr. RAWLINSON also has a somewhat 'dark' saying: 'The Resurrection cannot be rationalized. It is, in my judgment, to be proclaimed as a mystery. But without it there is no gospel.'

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The transition from this statement of the gospel to the Church and its function is not made very clear. One thing, however, the Bishop says which is as definite as some of the statements referred to above. A man, he says, cannot be 'saved' in isolation; he can be saved only in the communion of saints and as a member of the 'Israel of God.' And in this connexion the Bishop takes occasion to repeat one of the main notes of his address: 'The primary concern of our religion is not with a better order of society here upon the earth, but with the eternal welfare of souls.' With regard to this and some other points it may be said that it is not often so uncompromising and challenging a statement of what may be called the Extreme Right is presented in a Diocesan Charge.

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The position of Dr. HILDEBRANDT may also be called the Extreme Right. The Rev. FRANZ HILDEBRANDT, Lic. Theol., Ph.D., is a Lutheran pastor whom the Nazis have made an exile from his native land. He is now a Lecturer in Cambridge where he has had many friendly theological discussions with Professor C. E. Raven. At these discussions there emerged a very sharp and fundamental divergence of view.

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Some time ago Professor Raven published a very fresh and arresting exposition of his faith, under the title of 'Good News of God.' Dr. HILDEBRANDT on his part has now issued what he calls 'A Continental reply to Charles Raven' under the title of *This is the Message*.[1] It is cast in the form of personal letters to Dr. Raven, and these letters are based upon the teaching of St. John in his First Epistle.

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It is a little book packed full of keen thinking and very definite Biblical theology. Without going into the questions in dispute or judging between the two controversialists it may be of interest to indicate briefly the general attitude of a Lutheran theologian of the Confessional Church. Dr. HILDEBRANDT is evidently gravely concerned about certain aspects of our British Christianity. 'After having travelled throughout the United Kingdom for the last six years, talking about the "News from Germany" (and if the English had had their way, it would have been preaching this too), I find it is high time to shout "this is the message which we have heard!"'

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What is this message? It is a message of return to the Word of God, and of the submission of all our Christian thinking to that divine norm.

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First of all there is a decided suspicion of all that might claim to be revelation apart from the Word. While not going so far as Karl Barth in his repudia-

[1] Lutterworth Press; 4s. 6d. net.

tion of all natural religion, Dr. HILDEBRANDT is firm in maintaining that there is no saving revelation of God in Nature. For Nature speaks with conflicting voices. God has made the birds that sing in the garden; He has also made the cat which hunts to kill. On which side is God? To make of Nature a ladder by which to climb up to God, to say that the religious value of flower and bird must be apprehended in order to understand the doctrine of the Incarnation, because 'they are all parts of a sacramental universe and all in their measure symbols and instruments of deity,' is to make an approach to the truth from the wrong side altogether. It is only by the light which shines from Christ that Nature can be seen and interpreted aright.

> Something lives in every hue,
> Christless eyes have never seen.

'The parables of Jesus, however simple and natural they may sound, have not the slightest educational value for the multitude; on the contrary they speak only to those unto whom it is given to know the mysteries of the Kingdom.'

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The same holds true of the revelation of God in history. Of course the Biblical doctrine regards history, like Nature, as 'the scene of God's sovereignty and the record of His mighty acts,' but that is all we can say. Without the light of revelation we cannot tell in which direction His finger points. German Christians have learnt this at bitter cost. 'In 1914 the Kaiser told us that this was the "hour of God"; in 1918 our Socialists made the same claim; in 1933 the German Christians preached after the rise of Hitler, "Thanks be to God which giveth us the victory"; and in 194–, after his fall, it will be the most popular of all texts on the Allies' Days of Thanksgiving.' We shall err as the Germans have done unless we hold and affirm that the only victory of which the Apostle speaks, the only victory which the Church is commissioned to preach, is 'Victory through our Lord Jesus Christ.'

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The Word of God, as it is contained in the Scriptures of the Old and New Testaments, must stand alone, central and dominant in all our Christian thinking and preaching. 'What worries us Continentals beyond measure, whenever we enter into theological discussion with our English friends, is the almost complete absence of Biblical argument from the debate, the *pros* and *cons* are usually stated in terms of general religious experience or philosophy, and the personal sincerity or logical consistency of a speaker appears to matter far more than his being in line with the New Testament. . . . To you this may seem a mere formality; to us it is a major disaster.'

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If the charge of 'Fundamentalism' is made against this exclusive and absolute loyalty to the Word of God, the writer's reply is that the word is unknown on the Continent and he has not met a single person in England yet who could give a satisfactory explanation of its meaning. 'The trouble is that we spend our time on theories about the Word of God while they (Luther and Wesley) are busy listening to the Word itself. Is it not enough to deal with the fish and leave the bones aside? What profit is in the discovery that wood, hay, stubble are intermixed with the gold, silver, precious stones, when we are out to find Christ? Both critics and anti-critics seem to reverse the course of Saul, and lose the Kingdom over their busy search for each other's asses.'

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The Bible is the story of *God's* redemption of a sinful world—with all the emphasis on the word GOD. The action of God in the present, past, and future fills all its pages. When we begin to lay any stress upon man's capacities or potentialities, when we speak of his will as wholly free or his nature as redeemable, we turn quite away from the Bible world of thought. 'For the sake of logic the philosopher may conclude that we must be *capax deitatis*, but it is highly significant that the Bible nowhere draws this conclusion, and has no time and interest for potentialities. . . . All the emphasis is upon God's "capacity" for man; all praise is His when we are saved, all guilt is ours when we are lost—such is the logic of Scripture! But to speculate about a natural state of "being responsive," to claim a "potential" share for man in his salvation, is completely out of place; it is, in a subtle sense, falling from grace into an abstract form of self-righteousness.'

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The Bible takes the conflict between good and evil very seriously. It is a spiritual conflict, but none the less real and indeed personal. Antichrist is not to be relegated to the realm of mythology. We are reminded in the New Testament that he has various modes of incarnation. 'Satan himself is transformed into an angel of light.' 'The Continent has encountered the enemy in such a form that the experience inevitably expressed itself in apocalyptic terms and coloured our whole theological language. Personally I find no harm in that, and I do not quite see why from the standpoint of an incarnational philosophy one should object to anthropomorphism as crude and essentially pagan. If anthropomorphism is heresy, so Luther argued,

then the children are lost because they cherish childish thoughts of God.'

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With such a conflict raging, and faced with such an adversary, man's only hope is in a divine redemption through Jesus Christ. No mere gospel of development, or appeal to the highest in man, or culture of his better nature will suffice. We cannot start from a common ground to argue pagans into the Christian faith. We can only proclaim the good news. 'This is the true God and eternal life,' and add the warning, 'Beloved children, keep yourselves from idols.' The warning is by no means superfluous. 'Look to the Continent, and behold the capitulation of art and science, school and university, history and theology before the new gods. This is not a matter of re-education under a High Commissioner; it is a matter for Prophets and Apostles recalling people unto the true God, and casting out the Devil in the name of the Father and of the Son and of the Holy Ghost.'

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The Rev. A. J. Macdonald, D.D., Rector of St. Dunstan-in-the-West, has published the Third Series of his Boyle Lectures—*The Interpreter Spirit and Human Life*.[1] The book is mainly a Biblical study, in which the doctrine of the Holy Spirit is examined as set forth in the Old Testament, the Wisdom Books, and the New Testament. Its professed endeavour is to show that the doctrine goes back not merely to the promise of Christ, but is also deeply rooted in the history of revealed religion.

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But such a statement of the book's endeavour fails to indicate what is distinctive in the treatment. It seems to us that there are at any rate two very distinctive features. The first is the exposition of the personality of the Holy Spirit as a doctrine consistently maintained throughout the New Testament. The second is related; it is the exposition of the Trinitarian belief as definitely held by the apostolic mind, without any leanings towards the Binitarianism to be met with in the sub-apostolic age.

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The first exposition would show that the New Testament distinguishes clearly and consistently between the Holy Spirit as an agent (involving personality) and Holy Spirit as an endowment. Speaking generally, wherever the definite article is used in the Greek (*the* Holy Spirit) the Holy Spirit is regarded as personal—an agent; and wherever it is omitted (Holy Spirit) the Holy Spirit is regarded as impersonal—an endowment. The result is that the personality of the Holy Spirit is definitely a New Testament doctrine, and thus the Nicaeno-Constantinopolitan dogma of Tri-personality in the Godhead has its basis in the New Testament.

[1] S.P.C.K.; 6s. net.

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It is sometimes said that the apostolic mind came only gradually to conceive of the Holy Spirit as divine and personal. It is sometimes said, again, that the apostolic mind was confused in its teaching with regard to the divinity and personality of the Holy Spirit. But our author, in this book at least, firmly maintains that from the beginning there was no dubiety or hesitancy concerning this doctrine. What the Fathers said at Nicaea concerning the Holy Spirit was but the logical outcarrying into the credal formula of the terms in which the apostolic mind expressed itself in the New Testament.

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All the relevant passages are here reviewed, and we are inclined to admit that the resultant exposition appears to be justified. To make this admission would of course mean a revision of some of our customary textual interpretations. For example, we should have to see no exact parallel between the Pauline phrases of 2 Co $13^{14}$ and Ph $2^{1}$. The first phrase ('the communion of the Holy Spirit') might signify the communion or fellowship constituted by the agency of the Holy Spirit; and the second phrase ('fellowship of Spirit') the communion or fellowship in which there is participation of endowment by the Holy Spirit.

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If, then, we may accept our author's conclusions, the doctrine of the personality of the Holy Spirit is consistently held all through the New Testament. The evidence of the New Testament does not bear out the suggestion that in the first period of the Church's history the Holy Spirit was regarded rather as a power, energy, inspiration, than as a divine Person who imparted power, energy, inspiration. This suggestion comes from a partial examination of the relevant passages and an over-emphasis upon those contexts where the name of the Holy Spirit is used without the definite article. Undoubtedly such contexts occur. The absence of the article may, in some cases, be due to style in the Greek text, where it is not accounted for as due to the sense in which Holy Spirit is to be understood—endowment rather than agent.

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These conclusions prepare the way for the second distinctive feature of the book, in which the further suggestion is controverted that the theism of the Apostolic Church was Binitarian and not Trinitarian. By the term 'Binitarian,' we should perhaps say, is meant that the Godhead is not

threefold, but twofold, consisting of God the Father and God the Son only. On this theory the Holy Spirit is no more than the Spirit of the Risen Christ immanent in the Church and in individual Christians.

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Our author tabulates the five passages in which, it is alleged, Binitarian doctrine appears—for example, Gal $4^6$ (' God sent forth the Spirit of his Son into our hearts '). Against them must be set all the Trinitarian passages of the New Testament, whether in the Gospels, the Acts, or the Epistles. But must there not be some definite significance in the terms, ' Spirit of Christ,' ' Spirit of the Lord,' etc. ?

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It is at this part of the exposition that we find a distinctive characteristic of the book, namely, the suggestion that such terms are the earliest traces we possess of the notion of the double-procession doctrine—that the Spirit proceeds from the Son as well as the Father.

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The New Testament writers were clear about the mission of the Holy Spirit by the Father, and therefore of His procession from Him (we must distinguish between mission and procession), although no specific theological theory of procession had as yet been formulated. However, the idea of the Father as the source of the Spirit is also clearly present. It is enough to recall the classical passages in the Fourth Gospel. And it may be observed that in the light of such passages any Binitarian significance in the five passages that are alleged to equate Son and Spirit recedes farther into the background.

What, then, is the significance of the passages (also five in number) in which the phrase ' Spirit of Christ ' and its variants appear ? Surely, says our author, they signify that the apostolic mind had grasped the full meaning of the sayings of Jesus concerning the Spirit recorded in the Fourth Gospel. Taken together with those sayings, the five so-called Binitarian texts are not Binitarian but afford evidence that the Apostolic Church was groping after the double-procession doctrine. There was no confusion of mind between the Persons of Son and Spirit.

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If we are to be confined strictly to the phraseology of the New Testament, continues our author, we shall have to be content to say that the Holy Spirit proceeds from the Father. There is no text that says verbally that the Spirit proceeds from the Son. To this extent the Eastern Church is justified in refusing the later Western addition (the *filioque* clause) to the Nicaeno-Constantinopolitan Creed. On the other hand, the Eastern Church cannot produce a text that says expressly, ' from the Father *through* the Son.'

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' Our conclusion, then, is that Trinitarian belief was the faith of the New Testament writers, not indeed in the form of the Nicaeno-Constantinopolitan Creed, behind which lies the long discussion on the philosophic problem of unity in trinity, but as a simple recognition of the three Persons or Tripersonality in God. The hesitancy of phrase, noticed in the five so-called Binitarian passages, is not to be interpreted as an indication of confusion between the Second and Third Persons, but, on the contrary, rather as a grasp of the Trinitarian implications of the sayings of Jesus.'

# The New Order.

## X. Christianity and Education: An Ultimate and its Consequences.

By Professor W. Fraser Mitchell, Selly Oak Colleges, Birmingham.

Contemporary educationists—perhaps one ought to say ' politicians '—as Maritain reminds us in the title and argument of a recent book, *Education at the Crossroads*, have been faced with a choice ; and it is practically certain that they have chosen amiss. This misfortune results from our inability to decide clearly what are the options presented ; or, to continue the metaphor from travelling, having failed to observe a major crossroads in the fog we find ourselves obliged to take decisions on secondary alternatives while the major alternative, upon which all depends, has been ignored. Nor is this to be wondered at after more than two decades' talk of new eras, of evolutionary and revolutionary education, of freedom—confusedly misconceived in terms of Freudian exaggeration—or of the relevance of religion to current problems—the last a proposition at once irrational and

atheistic that fails to recognize the sheer nonentity of whatever is not itself relevant to Reality as religion affirms it. In brief, we have been so sure that the world's great age had begun anew that only when hate and death have returned and men are compelled to kill and die, have we realized with Shelley that we are still living in the past and repeating the errors of the past, and that neither we nor the young whom some of us have tried to educate are the 'emergent individuals' of Bergson's dream; nor have we or they taken the 'sudden leap' which he held would inaugurate a new species of humanity.

The grimness of this discovery is acknowledged by Mr. H. G. Wells in the statement that 'The deliberate improvement of man's inherent quality is not at present attainable'; while the inability of our contemporaries to diagnose correctly their own *malaise*, and the false expectations with which they regard education both appear in his comment: 'It is to a better education alone, therefore, that we must look for any hope of ameliorating substantially the confusion and distresses of our present life.' For, the better education which alone can effect these ends must have its root and ground in a principle which postulates a transmutation of man's inherent quality. It is this note which Maritain strikes again and again in the book just mentioned. Man is an animal capable of humanization and with great possibilities on the purely human plane; but he is also a creature with a capacity for receiving grace, and it is the latter capacity, which if progressively realized gives him his illimitable possibilities. The 'better' education which man must receive must not only acquaint him with his status but should predispose him to receive that grace without which his highest potentialities cannot be revealed.

Christians, as Professor C. H. Dodd sees them (in *History and the Gospel*), are lifted clean out of the time-series of secular history, or 'horizontal history' as he calls it, and 'are living already in the Realm of Grace, in "vertical history," in a fifth dimension of the Spirit, . . . *in the immanent future.*' So central to Christianity does this conception appear to J. S. Hoyland that in *The Christ of the Future* he re-emphasizes what familiarity has tended to obscure for us in St. Paul's teaching—that Christ is the type and forerunner of a new humanity, that the attainment of this humanity is possible to all who accept the principles governing Christ's behaviour, and is expressed in social relationships characterized by selfless service of others.

But Christ—whatever nonsense may at times have been written in an attempt to reconcile vitalist philosophy and Christian thought—is no 'emergent' human. As Bishop Gore reminds us: 'Christ was not a man who became God; but in Him God became man.' And He became man that He might effect the redemptive purpose of God by changing men, not to some new thing, but by delivering them from those aberrations of thought and will and affection which prevent their realization of the potentialities with which they were created, *in the image of God.* He does this, as thousands have testified, in many ways, but the sum total of these ways may be described broadly as being educative. The meeting of God and man is always educative. It marks either the starting-point of a new life or the enrichment of experience. In short, man learns something fresh and feels the urge to do something—both fundamentally educational processes. The essence of Christianity and of the Old Testament religion from which it sprang is educational, from the psalmist, who, thinking of the honey-smeared tablets from which Palestinian boys learnt their A B C, bids us 'taste and see how gracious the Lord is,' up to the noble invitation of the Prophets to 'reason together' with God, and on to St. Paul, who, regarding the personality and acts of the Master as of more value than the Law or any Writings, speaks of 'learning Christ' as one cons a lesson and applies it to concrete situations which thenceforward determine one's motivation.

If the fundamental fact in the universe is the fact of Christ education is likewise fundamental, since whatever the immediate means by which the meeting of God and man through the instrumentality of Christ is brought about the result is the beginning of an educational process which represents the true life of the individual; so that on the analogy of other Pauline metaphors Christ might be described as 'the Education of God'—a thought which is foreshadowed in the patristic epithet *Magister vitæ*, the Schoolmaster of Life, which was no doubt felt by those who first heard it to convey a distinct meaning which *Dominus*, or Lord, lacked. To deny to any human being, therefore, possibilities of education is to deny to that child or adult in some measure the opportunity to obey the will of God. To give, or to permit the giving of narrowly conceived, incoherent, ill-founded or prejudiced education is to vitiate at the source the fountain of life and immortality. It is not only idolatry, it is positive paganism; for it both misrepresents the One, the revelation of whose will and character is the clue to Reality, and it obstructs and impedes the spiritual development of our fellows by substituting for true notions and pure motives the conjectures and corrupt incentives of men.

It is impossible therefore to separate the form and content of education from Theology. Either we recognize the educational process as part of the

God-given one by which men are won to Himself and so find their own true life, or we must be prepared to enter into competition with God, as, indeed, many modern thinkers, whatever their motives, are doing, and claim the right to direct the lives of our fellows as we conceive to be best either for our own interests, or theirs, or for the good of society. Most of us would hesitate frankly to announce that we proposed to direct the education of others for our own interests. Technical education is directed to a limited and specific end, but it is hardly claimed as a complete education, as recent provision for County Colleges and the Service of Youth shows. But a considerable number of people, either oldish and middle-aged people thinking of the young, employers thinking of efficient workers, or idealists dreaming of Utopias, do not hesitate to prescribe for others the types of education they believe they ought to follow; and practically all of us are ready to subscribe to schemes which seem to promise an on-coming generation more socially conscious than our own, and more eager to render public service. Thus we are led astray by the intensity of our desire for a 'new order' and become, often unintentionally, the antagonists of God. To the question sometimes canvassed in these days: 'If you were God what would you do with Hitler?' there can be only one reply: 'How often in your own degree and sphere of influence have you behaved like Hitler, and what do you expect God to do with you?' It is not the Marxists and the Fascists—those handy bogey-men—who are doing most to prevent the coming of a new order. It is every John or Jane, or Eric or Shirley, with a personal blue-print of what he or she conceives the new order should be, and who succeeds in getting some part of this scheme translated into action as a component of education. For the man with the blue-print regards life from the wrong angle and wishes, either quickly or gradually, to realize his own plan, forgetting that everything is to be made *according to the pattern showed in the mount*, that the New Jerusalem, the Holy City, descends *out of Heaven from God*, and that the kingdom of God is not something that corresponds to an initial idea with which we set out but is gradually revealed to us, and in us, as we become teachable by God's Spirit.

It is useless to urge that the new order for which we would educate is not to be thought of in such ultimate terms or that the education with which most of us are concerned deals with such concrete matters as the three Rs, the continuance or disappearance of Latin, the length of school days, or the relation of diet to the successful assimilation of knowledge. As Sir John Adams noted long since: 'The reason why we teach John Latin is that John is an immortal soul.' And the reason holds for all the diverse concerns of the educational field. It may be that the reason explains why we should *not* teach one of the three Rs or give John a school dinner; but we cannot avoid regarding these things *sub specie æternitatis*. Moreover, where we are concerned with the education of children they themselves compel us to face ultimate questions, as Dr. Raven notes in *Science, Religion and the Future*: 'The child is interested (however much our sceptics may dislike the fact) in metaphysics even more than in physics, in final causes rather than in temporal antecedents, in religion rather than in science.' Hence, although the work of Professor Piaget shows that the power of reasoning and the capacity for drawing logical inference develops late, and that young children's questions are less requests for information than 'thinking aloud,' it is true to say that the child whose natural development has not been interfered with by prejudiced adults runs true to spiritual type: he is made for God, and his heart is restless until it finds rest in Him.

Education, therefore, must be recognized for what it is and the incidentals of education fitted to the larger conception. Hitherto there has been no philosophy of education in this country or any other. Everywhere educational systems reflect the social and political temper of those whose legislation has brought them into being. They are all tricked out with shreds of incoherent and often inconsistent philosophies, and the recital of their supposed achievements has been regarded as justification for their procedures. To-day we can no longer close our eyes to these facts. The issue confronting us is not whether we shall have more, and more efficiently taught Scripture in schools—a question, be it noted, which affects only a small corner of the total educational field—but whether the whole 'set' of our national education is to be Christian, by which is meant, that it not only pays lip service to Christian values but deliberately promotes the perpetuation of these values by assisting succeeding generations to accept them for their own. As Professor H. G. Wood reminds us (in *The Place of Theology in National Education*): 'A Christian interpretation or valuation of natural science is still a primary desideratum in religious education.' So also is a Christian interpretation of all the studies, arts, and sciences, and of the various social activities which engage the attention of Youth and of adults. But, as this article has tried to show, the use of the word 'religious' with 'education' is redundant, and the bringing to bear of Christian standards on the whole process may better be described as the *sine qua non* of a *true* education.

Moreover we would hear less of 'Escapism' in

Adult Classes if such an interpretation were general; for were men once led to recognize that the purpose of life is to align the human will with the Divine Will, all studies and all activities would be fostered, or abandoned, according as they do or do not serve that end. It is strange that in a period when self-seeking is widely condemned the single-minded devotion of the poet, the artist, and the philosopher finds little recognition but is often itself condemned as not contributing directly to the common ends of society. Such condemnation goes far to show that the true function of society—the provision of a sphere for the exercise of social relationships—has been lost sight of and a largely Marxian conception substituted. But in the 'Kingdom,' which is Christ's name for the perfected society,

> Our Lady sings *Magnificat*
> With tones surpassing sweet;
> And all the virgins bear their part
> Sitting about her feet.

There is leisure, there is culture, there is disinterestedness; and one knows instinctively that there also is courtesy, sympathy and good fellowship. The merciful knight, as Burne-Jones has so beautifully shown, is embraced by the Crucified because he has first forgiven his enemy; the way-worn Christian converses with angels; and this, though in one sense in a country of the mind, yet in very sooth here and now.

A further consequence of regarding life from the Christian standpoint is the necessity for all spheres of human activity to be rendered truly educative. This has long been a claim insisted upon by Sir Fred Clarke, who in *Essays in the Politics of Education* (1923) urged that 'school and industry *should* alike be taken up into the same system, an *educative* system.' This is a high demand and one not easily met, but it marks the beginning of a return to the Greek view of society as an institution concerned with the life-long education of its members. Where the Greeks failed was that each citizen was everything by turns—schoolboy, cadet, frontiersman, student, and, in Plato's thought at least, finally ascetic. Where modern states fail is that most of their citizens are confined by circumstances to one, or at most, a few of life's activities, while the more highly privileged classes confine themselves within an exclusiveness of culture or sport; so that for the successiveness of the Greeks is substituted the partiality of modern life. It matters nothing that this partiality may be the result of free choice. Contemporary feeling that an individual's choices should have reference to social ends is sound, only the social ends usually held to be valid are not truly so. Without a firm grasp of the Christian doctrine of man no adequate sociology or theory of society is possible. 'Every human effort,' Dr. Welsh reminds us (in *Man's Dilemma and God's Opportunity*), 'carries in itself the seeds of its own decay.' We may try 'conspiracies with Time,' but we cannot elude God. Nor is man's case that of the runaway child who sinks back at last into a father's embrace. It is not for naught that Christ compares Christian experience with child-birth; there is a stark inescapableness to be faced. Man cannot, Launcelot Andrewes told his hearers, 'go to Heaven in a sedan-chair'; he can only do so, if we seek for a modern metaphor, in a suicide-plane. Only if we lose life do we find it, and the truly educative society must act upon this principle. The exercise of human relationships for which it provides opportunity should result in the readiness of individuals, and communities of individuals, to serve one another. Only so, Christ has declared in that one of His parables which so stirred the imagination of the Middle Ages, can man serve Him; for the human relationships which society promotes do not exist, as the naturalistic philosophers of the eighteenth century held, for mutual solace, but for the glory of God.

Following hard upon general principles come the means which embody them and which should lead to their effective realization. And here we find the wildest confusion. Men are everywhere mistaking planning and organization for educational advance. We condemn, and rightly condemn, dogmatic teaching, and are suspicious, and rightly suspicious, of excessive specialization in schools and universities; yet we multiply daily the machinery for the oversight and stimulus of various educational activities, and, oblivious of the true nature and purpose of education, give our attention to still more divisive fields of training, when it requires no great reflection to discover that starting from the Christian premises other methods should be employed. If Christian values are to prevail and society is to concern itself with 'soul-making,' means fitted to that end must be adopted. They must be sufficiently vivifying to inspire the young and to give new energy to those whose circumstances have dulled the desire to learn, and they must be sufficiently delicate not to injure the development of the most sensitive. On the whole, modern educationists have been alive to the dangers of imposing harmful restraints and so warping the characters of the young. But this is a purely negative attitude and there is need for a return to a more positive conception. In education it is never possible to mark time, to do nothing. If we do not assist the child or the adult we injure him. Hence there arises the need for a widespread clarification of the issues involved, and for a combination of effort in every sphere of life, so that the total impact of circumstance, environ-

ment, and human relationships on the individual may assist him to become a truly unified being, one whose own character exhibits wholeness and one linked harmoniously with his fellows in dependence on God.

Mr. F. R. Leavis, in *Education and the University* supports an American writer, Brooke Otis, in his plea for the re-creation of an 'educated class,' or in other words, for the acceptance by those generally regarded as educated of certain agreed standpoints which might be assumed to underlie all contemporary cultural activities as the Aquinatian philosophy underlay the cultural activities of the Middle Ages. The need for such a stabilization is beyond doubt, but the need for creating a still more widely accepted stock of common opinions translatable into communal action is still greater. We cannot all hope to talk with the tongues of orators or of angels, but we must all learn the way of righteous living which is ultimately the way of love, and to attempt this implies the acceptance of standards and means, which with infinite tact and tireless patience we must strive to make our own and those of our fellow-citizens; so that for each of us, though in a wider realm than that of the intellect alone, what Mark Pattison writes of Casaubon may become real: *in all his thought the thought of God is subsumed.*

# Literature.

## *HELLENISTIC ELEMENTS IN PRIMITIVE CHRISTIANITY.*

Two conditions had to be satisfied before primitive Christianity could commend itself to the Greek world: it had first to learn to use the Greek language and secondly to accommodate its ideas to Hellenistic thought. This Hellenization of the Gospel formed the subject of Canon Wilfred Knox's Schweich Lectures for 1942, now published under the title, *Some Hellenistic Elements in Primitive Christianity* (Milford; 7s. 6d. net).

In his first lecture Dr. Knox shows how both Semitic Greek and Semitic idea give place, even in Mark, to Hellenistic conception expressed in more literary language: the account of the feeding of the multitudes in Mk $8^{1ff.}$ is a Hellenized version (in which the miracle has been recognized as a type of the Eucharist) of the original Semitic version of the story in Mk $6^{35ff.}$. Luke especially knew how to write Greek and his liking for good rhetorical prose is not only evident where he is independent of sources. Moreover Luke had a Hellenistic interest in history. And he has not himself added seriously to the miraculous element either in his Gospel or in Acts.

But Dr. Knox is mainly concerned with theology and in particular with the theology of the Fourth Gospel. In the remaining two lectures he revives, in a modified form, the view which found in the Greek Logos-doctrine of the Prologue the clue to the understanding of the Gospel. There need be no question of direct Alexandrian (much less Philonic) influence on John: Greek Logos ideas, made known to us through the work of Philo, were probably as familiar in Hellenizing rabbinical circles in Jerusalem as in Alexandria when the Gospel was written. Moreover there are episodes in the Fourth Gospel where Logos ideas play no part. Nevertheless its main theme is Jesus as the Logos.

It will be widely acknowledged that Greek readers of St. John would at once understand his Prologue to refer to the divine Logos of Greek philosophy, but when Dr. Knox proceeds to find 'episodes . . . which serve frankly as illustrations of the main theme, the exposition of Jesus as the Logos,' many will part company with him.

As soon as St. John in his Prologue has related the divine Logos to Jesus as 'the only begotten Son' (Hellenistic Judaism was so accustomed to think of the Logos), he has succeeded by this brilliant identification in giving worthy Greek theological content to the Jewish-Christian Messianic conception of Jesus as the 'Son of God,' which corresponds to its lofty dignity in the Jewish mind and at the same time prevents it from being dragged down to the pagan level of 'the son of a god' or 'a son of the (Jewish) god' (as the opening words of Mark, which John may be correcting, might do for a non-Jewish reader). All that is truly great in this Hellenistic idea of the Logos as the only begotten Son of God thus passes into the Christian doctrine of Jesus Christ as the Divine Son. The main theme of the Fourth Gospel is not the exposition of Jesus as the Logos; it is the proclamation of Jesus Christ as the Son of God, now exalted, in the Greek mind, to the dignity of the divine Logos.

If for Jesus as the Logos we substitute Jesus Christ the Son of God, the question then becomes, How far has Hellenizing Judaism, in particular Logos ideas, influenced the Christian doctrine outside of the Prologue? Some will be prepared to agree with Dr. Knox that such ideas are present but will differ as to extent: others may prefer to withhold judgment till they have all the evidence before them, for Dr. Knox does not deal with the Semitic element in John as he is careful to do for the Synoptics (where his best results are obtained). The problem of the Hellenization of the Fourth Gospel depends as much on our recognition of what is being Hellenized as on an acquaintance with Philo and Hellenistic Judaism. And it is as much a problem of language and source in John as it is in Mark. MATTHEW BLACK.

### *THE OLD TESTAMENT IN THE CHRISTIAN CHURCH.*

It has for long been clear that the Church must formulate afresh its attitude to the Old Testament, and we have an interesting introduction to the problem by the Rev. H. F. D. Sparks in *The Old Testament in the Christian Church* (S.C.M.; 6s. net). The author admirably summarizes the difference made by the impact of modern studies —higher criticism, archaeology, modern science— and attempts some kind of practical solution. He is, perhaps, wise to leave on one side for the time theological problems of inspiration. He faces with frankness and courage the new conditions created by the advance of knowledge, and, indeed, is sometimes prepared to surrender more than is really necessary. This, if it be a fault, is a fault on the right side. He realizes that the Church must retain (should we not rather say recover?) the Old Testament as an essential part of Scripture, for 'Divorced from the Old Testament Christianity ceases to be Christianity and Christian theology is left hanging in the air' (p. 95). He would have the whole retained in the lectionaries of the Church, and insists that a devout study of the text, even of portions which at first sight seem unpromising, will yield rich spiritual values. He strongly advocates the exposition of such lessons in the sermon, though he does not touch on the very serious problem created by recent tendencies in the training of the clergy.

In this book Mr. Sparks has not said, and does not claim to have said, the last word. We may hope it is not even his own last word. One or two points might receive further consideration. The limitations of higher criticism could be more accurately defined, and a few details need restatement. On p. 49, for example, Rawlinson is credited with a piece of work done by Grotefend on cuneiform decipherment, in addition to that which he did himself. And is it even probable that the Apocryphal books 'were known, used, and presumably reckoned as Scripture by Our Lord?' (p. 106). But small points like this do not seriously detract from the value of a book which is both challenging and inspiring.

T. H. ROBINSON.

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*A Guild of Youth Handbook*, written and compiled by the Rev. W. G. Wilson, M.A., B.D. (Association for Promoting Christian Knowledge, Belfast; 2s. net), contains suggestions for organizing such movements, and directions for conducting them. A Plea for a Guild in Every Parish, How to Start a Guild, Worship in the Guild, Service in the Guild, Suggestions for Programmes (a large and helpful section), A Guild Library—these are the headings of the chapters. The book is sponsored by the Lord Bishop of Down and Connor, which is a guarantee of balance and usefulness.

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There are some books which, because of the paper stringency, are appearing in a very modest guise but deserve something much better, because of their contents or the distinction of their authors. *Christian Social Action: Its Doctrinal Basis* (Christian Action Fellowship, Birmingham; 6d.) is worthy on both grounds. Its author is Dr. William Robinson, the well-known Principal of Overdale College, Selly Oak, and it is itself an able treatment of the social function of the Church. Dr. Robinson is well aware of the contention that Christianity is an other-worldly religion and has nothing to do with social problems. But he states the true position briefly when he says that Christianity is a this-worldly religion because it is so deeply rooted in the other world. He states and enforces this and then goes on to describe the Church's task in this world and finally to show how the Church performs this task. The booklet contains the substance of three lectures given under the auspices of the Birmingham Christian Action Fellowship, and it should be bought and read by all interested in its subject, for the discussion is full of light and leading, as one would expect from the ability of the lecturer.

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*Christ the Beginning*, by Mr. R. W. Moore (Christophers; 4s. 6d. net), is an issue in print of five broadcast talks. Its thesis is that in Christ 'the God of eternity came into history and time,' and that His gospel is 'a call into the sunlight, a call to new beginnings and to growth.' These truths are presented in a popular way with persuasiveness and grace.

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*Effective Religion*, by Professor T. E. Jessop, M.C., M.A., B.Litt. (Epworth Press; 5s. net), contains a series of short articles which appeared originally in 'Youth,' the organ of the Methodist Youth Department, during the years of the war. It may be said at once with emphasis that they are well worth reprinting. They are characterized by sound concrete thinking, a pungent and epigrammatic style, and a rare combination of Christian idealism and common sense. The first third of the book is occupied with twelve articles on the religious life, dealing with such topics as Worship, Hymns as Music and Poetry, Listening to Sermons, Suffering, and Sin. The rest of the book deals with problems of morality, individual and social. While the treatment is uniformly fresh and suggestive there are articles of quite outstanding excellence, such as the Strength and Checking of Evil, the Fear of Hate, the Logic and the Abolition of War, which deserve to be widely read and deeply pondered.

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*Eastern Pilgrimage*, by the Rev. Francis Bacon (Lutterworth Press; 5s. net), is the attractive and (we fear) misleading title of a plain and sober account of the Churches of Eastern Christendom. The book was apparently suggested by the thought that at a time when the maps of Russia and of the Near and Middle East have become almost as familiar to us as the maps of our own land, we should know more about the ancient Christian Churches of these countries. And it is inspired by the conviction that to understand how the divisions within Christendom arose, and why they

still persist, can itself become a first step towards unity and healing.

The author has succeeded in his intention to tell the story of the various Eastern Churches in as simple a manner as possible; and it is at once interesting and informative to follow him in his successive chapters: The Greeks, The 'Imperialists,' Egypt and Ethiopia, Serbia and Bulgaria, Russia, The Armenians, Malabar Christians, and so on. The story is carried right up to the time of the outbreak of war in 1939. Who indeed knows what the various Churches have suffered since then in Russia and in the Near and Middle East?

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In *The Timeless Prophets* (Lutterworth Press; 3s. net), Mr. F. L. Coutts has given us an admirable introduction to the study of the prophetic literature of the Old Testament. He has written primarily for members of the Salvation Army, but his work will serve a much wider public. His estimate of the nature and meaning of prophecy is sound, and he has made good use of recent scholarly study. No less than fourteen of the prophets receive individual attention, and in each case the essence of the message is simply and clearly brought out. Above all the author has realized for himself, and will compel every reader to realize, that the lessons which these men had to give were valid, not only for their own day, but, rightly understood, for all time. A book to be thoroughly recommended.

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*To My Son*, by Mr. Guy H. King (Marshall, Morgan & Scott; 5s. net), is explained in the sub-title as 'An Expositional Study of 2 Timothy.' It is, without qualification, an admirable piece of work. It does not greatly concern itself with critical questions but is homiletical throughout. At the same time the historical setting is kept in view and is made to give vividness to the exposition. Section by section and verse by verse the Epistle is discussed in a very fresh and interesting way. The chapter headings are uncommonly felicitous and the sectional titles are always suggestive. The salutations to St. Paul's friends at the close of the Epistle are grouped under 'Snapshots of Six Soldiers' in a strikingly ingenious but not fanciful way. The book would form a fine basis for Bible Class study or for a series of addresses on the Epistle.

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The importance of the early years of childhood is being increasingly recognized, and we are glad to welcome a new edition of Miss Winifred E. Barnard's *Beginners' Work and Worship* (Religious Education Press; 3s. 6d. net) which will meet the need for help and guidance felt by the ordinary teacher. Miss Barnard is an expert in this difficult field and in her book deals with the characteristics of the toddler, lays down a scheme for the organization of religious work and worship for this age and includes a number of simple praise songs with music for the small child. Altogether this is a satisfactory book, careful and intelligent, by an experienced and capable teacher.

*Clement Joins the Church*, by the Rev. Basil F. L. Clarke of SS. Philip and James's School, Oxford (S.P.C.K.; 3s. 6d. net), is a book about the Catechism of the Church of England. It consists of talks to junior boys, and in it the effort is made to put the ideas of the Catechism into their proper context in the Life and Worship of the Church. Clement is a quite imaginary person belonging to the early centuries of the Christian era, and the story is picturesquely and arrestingly told of his baptism, confirmation, and admission to Holy Communion. But Clement soon discovered that it is one thing to learn about the Church from outside and another thing to live as a member of the Church. However, in the course of his journeyings in the Western world he learned to appreciate the meaning of the Apostles' Creed in all its clauses. After that, we appear to part company with him for a little as we learn the meaning of the Ten Commandments and the Lord's Prayer. But we rejoin him before the end, as we return to the consideration of the Sacraments. A very interesting book both for method and manner, and teachers of the Catechism might do well to read it.

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*Celibacy and Marriage* (S.P.C.K.; 2s. net) is No. 7 of the publishers' new series of 'Theology' Occasional Papers. It is a Study in Clerical Vocation, and comes from the pens of the Rev. Henry R. T. Brandreth and the Rev. Sherwin Bailey. The first is a celibate and the other a married priest, and they both write in the conviction that in the Church of England there is a place for both a married and a celibate clergy. They believe that God calls some to a celibate priesthood and others to a 'married-priesthood,' and that as both calls are given by God it is misleading to regard one as higher than the other.

We cannot but admire the sincerity of both writers. The first is concerned to show that the call to celibacy is given to certain persons, not so much that they may be deprived of something for God's sake—though that has its necessary part within the vocation—but rather that they may in this way be 'completed to His glory.' Accordingly, the final decision for clerical celibacy should be regarded as just as binding as a marriage contract, and any breaking of it just as 'heinous' as divorce. But this writer admits, though he deprecates, the fact that the Anglican celibate cannot count upon the united support of his Church in his estate in life.

The second writer, like the first, has much practical advice to give on the issues involved. And he offers an outline of the theory of love and marriage as these are viewed from the Christian standpoint. He is of opinion that the unitive, as contrasted with the procreative, end in marriage is now increasingly recognized as the primary end. He concludes his paper by considering in what way, and to what extent, the love- and marriage-relation are affected by acceptance of a call to the priesthood, and with the promise of a further contribution to the theology of the 'one flesh.'

# The Churches and the People.

By the Reverend Professor Norman H. Snaith, M.A., Wesley College, Headingley, Leeds.

The Churches of to-day are adventuring anew into the outside world of un- and half-belief. A new spirit of attack is being born. Not yet has it come to birth in every Christian man and woman, nor even in every church, but here and there the birth-pangs are evident. Already in some cases lusty infants can do more than crawl. None of us, unhappily, yet can run as we would, but we 'press toward the mark.' Perhaps one day the Lord will give us wings to our feet, though we pray for new wings as of eagles. Many churches, happily fewer than before, are still 'at ease in Zion,' and still complacently they say, 'Here we are, let them come to us.' Most of these churches do not say this in words, but whether this is to their credit is much to be doubted. They say it much more effectively than in words, not in actions, but in inaction. Worse still, they 'are secure in the mountain of Samaria,' and 'the Jews have no dealings with the Samaritans.' But some there are, thank God, who have learned to say, as once their fathers said, 'If they will not come to us, then we must go to them.'

This article is no inquest. It is written by a Methodist minister, trained in a Congregational theological college, who after eleven years as a circuit minister, city and town and country, was appointed as a tutor in a Methodist theological college. There, contrary to what is usually, though erroneously, expected, he came to a knowledge of God as never before. Now, providentially owing to war conditions, he finds himself, not yet fifty years old, once more for the time being a circuit minister, with particular pastoral care of two churches in Leeds, but with a general inability to keep his finger out of any evangelical pie which is baked for those who are in the highways, needing to be brought in to the marriage feast. He is in the fortunate position of being able to 'have another go' after seven years as a looker-on, and after a new and richer experience of the grace of God. He is, alternatively, in the unfortunate position of having himself to follow his own advice, so freely given to students for the ministry—in short, as Mr. Micawber breaks off, to take his own medicine, unless perchance it is the congregation that has to take the medicine.

To repeat, this article is no inquest. We have had far too many inquests, usually to censure the corpse for getting killed. Nor is it a diagnosis. We have had many physicians, and those of our own household have been our greatest enemies. Some of us have long since spent all the patience we had. In any case, diagnosis is one thing, and the prescription is another. There are also celestial prescriptions and prescriptions terrestrial. And what if the patient does not know he is ill? That is the problem of every propagandist to-day, religious and every other. The patient does not know his need. How can we break into this dull lethargy of the masses?

The 'We Speak Together' campaigns are good in that they demonstrate a unity amongst the Protestant Churches. These campaigns involve public meetings in which Anglicans and Free Churchmen of repute speak on a common theme. The aim is sound, but it is as easy to exaggerate the unity as it is to exaggerate the differences. Further, in experience, these demonstrations of unity are made to those who attend the meetings and to those who read the reports in the local press. Those who attend the meetings are almost entirely church-goers. The reports in the press are meagre. 'Straight' religious addresses are not good copy. Space is more limited than ever, and usually the copy does not get past the sub-editor. In any case, the non-church-goer does not really care twopence about our divisions. The people who have most to say about 'our unhappy divisions' are some of the people inside the churches. Usually those who bewail them most do least about healing them.

Much more effective in reaching the outside world is the 'Religion and Life Week,' with kindred ventures. Here we have the preparation by the churches in prayer meetings and services of intercession, followed by addresses in factories and canteens, reaching the climax in large public meetings by panels of speakers of more than local reputation. Usually the public meetings have been regarded as the most important elements in the campaigns. The visiting speakers, an Anglican and a Free Churchman, have spoken at these, whilst the speaking in the canteens and factories has been done previously by the local men. The theme has been the application of Christianity to human life and its needs, socially, intellectually, and the rest. What has Christianity to say about the Family, Politics, Business, Education, and so forth? And Christianity has something to say about these things. It is something that must be said, and must be listened to, in spite of all the people who write to *The Times* to tell the Archbishop to mind his own business.

There can be no doubt that some lasting good has been effected by these 'Religion and Life Weeks.' Apart from those influenced by the meetings themselves (an element difficult to assess), some of the visits to canteens and factories have resulted in the establishment of regular visits and in the appointment of factory chaplains. Often two chaplains have worked together, an Anglican and a Free Churchman, though there are cases where one section has taken pains to exclude the other. Sometimes, after a while, these factory chaplaincies have ceased to function. Perhaps the chaplain has not been the right man; sometimes opposition of master or of man has closed the door.

The idea of factory chaplains is not wholly new. The Industrial Christian Fellowship has long been a well-established feature of modern industry. There were industrial chaplains a hundred years ago in connexion with the building of the railways. The problem of those days was created by the bad conditions under which the workmen were housed, coupled with the monthly pay-day, and the consequent drunkenness and riotous behaviour, rivalling the traditional Wild West. Services were organized by the Presbyteries in Scotland, and in some cases the companies themselves provided the salary of the missioner. In England the Church Pastoral Aid Society was active in the matter, and the movement still survives in the Railway Missions. These are still to be found here and there, though often the connexion with the railway is now remote. Recently the Church of Scotland has appointed a full-time organizer of factory chaplaincies.

My own experience in these campaigns is largely, though not entirely, connected with the Christian Commando Campaign. I have taken part in preparatory work for one 'Religion and Life Week,' and have been concerned in five Commando Campaigns. It is principally out of these latter experiences that this article is being written.

The Christian Commando Campaign is a venture organized by the Home Missions Department of the Methodist Church, with the Reverend Colin A. Roberts, one of the departmental secretaries, in charge as central organizer and leader of the Commando teams. Whilst the movement is primarily Methodist and is controlled by Methodists, it is in no sense a sectarian adventure. We are 'the friends of all and the enemies of none,' and all may come who will abide by the rules. This is a free fight, and there is no charge for joining in. The slogan is 'New Men for a New World.' Every member of the team has to do as he (she) is told, go where he is sent, and 'offer Christ.'

The movement is not sectarian. At Norwich and at Darlington, for example, all the local Protestant Churches, including the Established Church, took part in the local arrangements, and had places in the actual Commando team. The Lord Bishop of Norwich was president of the local committee and himself presided at the Sunday evening theatre meeting. At Barrow, one of the earlier Campaigns, all the local Protestant Churches joined in the work of consolidation. In some places the Anglican clergy have not seen their way to taking part, and their attitude has varied from place to place, and even from man to man. In my own experience I have spoken at a preparatory meeting in one of the Anglican Churches in Darlington, and was received with the utmost cordiality. At Gosberton, a village near Spalding, the local vicar, at the conclusion of the village week-night harvest festival service, invited the villagers to gather in the churchyard, where we spoke from the top of a gravestone in the fading light of a September evening. On occasion the lack of co-operation and even of sympathy has created difficulties.

How does the Christian Commando Campaign differ from the 'Religion and Life Week'? In three main respects. Firstly, the methods are more varied. Every method is used to speak wherever men and women are, or can be gathered together. Religious films are used extensively, and in smaller halls have been found effective. A combination of the old Gospel Song Service and the modern Community Singing has been worked out. Brains Trusts have been a regular feature, especially where all semblance of propaganda has to be avoided.

Secondly, the factory talks are not regarded as leading up to the public meetings. The team speaks far more in factories than in public meetings, and one of the chief functions of the local committee is earnestly to seek openings in this direction.

Thirdly, and chiefly, the whole approach is different. We 'offer Christ.' The 'Religion and Life Week' deals with the application of Christianity to Social Affairs, and the local Councils of Action are continuing with this emphasis. The Christian Commando Campaign is certainly concerned about such matters, but we believe that primarily men and women must be soundly converted. We agree that, without planning for a new world, it will be the same old game of every man for himself and the devil take the hindmost. We cannot have too much study, propaganda, and planning. But even with planning, it will still be the same old game, and even more effectively, unless men and women are definitely Christian. Therefore, it is New Men for a New World, and wherever we go, we seek to 'offer

Christ.' We must seek that men and women shall be converted.

How is this to be done? Anything in the nature of a direct appeal is suspect to-day. We have been trying to find a modern adaptation of the old evangelical method whereby 'converts' are bidden to stand up, or to come forward, or in some way make a definite decision. Opinion is mixed, and so is experience. I have seen seventy-five people (half of them non-church-goers) stand up in a Bristol Cinema during the singing of a hymn. I have seen forty stand up 'in cold blood' in response to an appeal that could not have been called emotional in anything like the generally accepted sense of the word. Men and women have been invited to approach the speakers afterwards, and in some factories I have known them do this in cases where the speaker has not judged it opportune for any invitation of any type to be made. The one thing concerning which the Commando Teams are convinced is that in one way or another every endeavour must be made to bring men and women to decision. General declarations and general exhortations are not enough. We must be as urgent as speakers at political meetings in urging and helping people to make up their minds. Beyond this, there is no technique in these matters. Experience must be the guide.

Wherever possible open-air meetings are held, especially where there are no factories. In the North and in the Midlands, such an approach is necessarily confined to the summer months. Here again experience is varied. I have known places and times when it is impossible to collect a crowd until there has been heckling. Then immediately the crowd has gathered. Sometimes the critical point has been question-time. At other times a loud voice and a semi-humorous beginning have gathered a crowd forthwith, though not in new areas, estate or residential. But then the crowd must be kept. Experience has taught that the meeting is best conducted with a compère, who shall introduce the speakers with what humour and friendly chaff he can muster. The speakers must be picked men, and it is good to have a woman speaker, who by contrast has her own appeal. Involved speeches are useless. The speaker must keep to the point. He must be up-to-date and popular in his illustrations. He must speak clearly and speak up. He must know when he is losing his crowd, and have the grace to stop. He must be unperturbed though the heavens fall, and ready for anything. This is not every man's job. If there be questions, either by hecklers or at question time, he must be ready with the answers. The questions are usually from a fairly small compass, and with a little experience he will know the answers. He must never attempt to take a rise out of any honest questioner, be studiously polite, and keep his temper. In the face of any ungentlemanly opposition, or any movement to tempt him into reprisals, he must keep calm and keep on, sure in the knowledge that if he keeps on long enough the crowd itself will see that he gets a fair deal. And this the crowd will certainly do, if the speaker continues to play fair and keep his good humour. There should be no singing. Nothing loses a crowd so easily these days as singing a hymn, and to offer a hymn-sheet is a certain way of getting the hearer to move on. Never mind if folks do move on. Others will stop to listen, when once the meeting is going. At Spalding we held an open-air meeting for four hours during market day, with relays of speakers, and changes in the compère. The number of people who listened varied from fifty to three hundred or so, and the crowd changed roughly every half-hour.

At first the Commando Campaign envisaged the evening public meetings as occasions when the fruit of all other efforts would be reaped. Gradually the attitude has changed. It is not often that non-church-goers will enter a church for a meeting. There have been occasions, particularly in small towns and in villages, where the number of non-church-goers who have come into any building could be counted on the fingers of both hands. The tendency, therefore, has grown to think of the public meetings, whether in hall or church, as appeals to church-folks, and the other work of the Commandos as appeals to non-church-goers. The fact of the matter is that the Commando Campaign in itself has not bridged the gap between the non-church-goer and the church. It is not to be expected that any one approach will do this. There is too much suspicion and indifference and misunderstanding for the gap to be bridged easily. Therefore the organizers of the campaigns have sought ever more insistently to urge proper preparation and a proper follow-up.

For proper preparation, the churches must be made fully aware of what is happening. Their interest must be quickened. They must pray together. They must organize themselves into groups so that every house in the area is visited three times, and each time with appropriate and different literature. The churches themselves must be expectant of great things to happen. During the Campaign the public meetings must be supported, particularly the first and the last. And above all, after the Campaign every contact must be maintained, and those who have shown interest to whatever degree must be nurtured into the Church. The actual Campaign is not the end. In one sense it is the beginning.

My experience is that the only way in which the churches can be built up is by the members inviting friends and neighbours. Even here, a general invitation is not enough. If we invite Mr. Smith to tea 'sometime' he never comes at all, but if we invite him 'on Thursday at four o'clock,' then he may come on Thursday at four o'clock. The non-church-goer must be invited first to one particular service. Whilst there must be no 'stunting,' it is advisable that there should be something distinctive in the particular service to which the 'strangers' are to be invited, just as there might be something 'special' for tea.

The Christian Commando Campaign aims to make a bridgehead into the world of un- and half-belief. But every endeavour must be to bring all contacts into the fellowship of those that believe. The establishment of factory padres and factory services is not enough. These may tend to widen instead of lessen the gap between church-goer and non-church-goer. There are many cases where this tendency is marked. The workers grow to appreciate their factory service and to look forward to it, if the padre be the right man. But they easily come to regard this service, with its special approach, as 'their spot of religion for the week.' In this way the chaplaincy defeats its own object, since we must build up Christian societies. Or are we to face the prospect of having Christian 'cells' apart from the organized churches? The Brotherhoods have in many cases had this tendency, where the members regarded the afternoon service with its bright and breezy character as their religious service for the day. The net result has been that the churches got no good from them, and sometimes even were destroyed by them, whilst the Brotherhoods themselves have, where still surviving, largely lost their former glory. Nothing, therefore, can take the place of the personal approach by individuals, with definite invitations to 'come with me.'

# In the Study.

## Virginibus Puerisque.

### The Lion in the Snow.

By Leonard Woodley, Golders Green, London.

'Benaiah . . . went down and slew a lion in a pit in a snowy day.'—1 Ch 11[22].

We have all heard of St. George and the dragon. The ancient Hebrews, like us, had their stories of the heroes in days of old, and one of them was the tale of Benaiah and the lion.

The writer of the Books of the Chronicles tells us of some of Benaiah's mighty deeds, but he doesn't give us many details of his hero's encounter with the lion. I have an idea that the story was so well-known to the people of those days that the writer didn't think it was necessary to say much about it; but we can try to fill in some of the blanks.

It was winter time—and a hard winter—in the hills of Southern Judæa. The snow had fallen heavily, and sheep had been lost in the drifts. But there was another danger in the midst. At night the people heard the roar of a wild beast, and in the morning there was the clear trail of the lion in the fresh snow.

In those days they had no firearms, and the lion was a truly formidable enemy. But something must be done. So they dug a great pit to trap the beast, and covered it with branches, leaves, and soil. Another fall of snow soon made it invisible.

That night, when they were awakened by the familiar sound of roaring, they waited, breathless, to see what would happen. Suddenly there was a crash. The pit had done its work! But the roaring did not stop. The lion was caught, but he had plenty of fight in him yet. Was the pit deep enough and steep enough? Would he escape and attack them in his rage?

There was one to whom the people looked—Benaiah, the strongest man in all the countryside. The next morning was wild and stormy. Snow was falling heavily. Most people would have waited for a fine day before deciding what to do with the trapped lion. Benaiah was not made that way. Off he went with his spear, straight to the spot where the lion lay. Single-handed, alone, he let himself down into the pit, to face the infuriated beast in a fight to the death. It was the lion who met his death in that desperate struggle, and Benaiah won immortal fame in the stories of his people.

That is how I think it happened; but all that the Chronicler tells us is this: 'He went down and slew a lion in a pit in a snowy day.' I like those last four words: 'in a snowy day.' Some boys I know are very doubtful about playing a game of football on a snowy day. But the people who get things done don't wait for fine days.

Years ago the good Lord Shaftesbury fought the lion of oppression. He found women and little children working long hours in the coal-mines, and tiny boys being sent to their death as chimney-sweeps. He didn't wait till every one

agreed with him. He fought with all his might for those who were too weak to fight for themselves.

Benaiah's name means 'God-built'—an inspiring name, and one that we might all claim. When we remember that God has made us, and we are His, we feel bold to face danger. 'If God be for us, who can be against us?' Perhaps John Bunyan was thinking of Benaiah when he wrote his famous Pilgrim's Song:

No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

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### Blind Man's Fog.

By the Reverend Derrick Cuthbert, B.A., B.D., Birkdale, Southport.

'He kept on his way, as seeing him who is unseen.'—He $11^{27}$ (Basic English N.T.).

I was surprised to discover the other day that there is such a thing as 'blind man's fog.' This is the name blind people give to the wind. Many blind people find their way about by listening to the echoes of their own footsteps. The way in which the echo comes back to them tells them when they are passing a motor-car parked by the kerb, the entrance to an alley, or even a lamp-post. But on a windy day these echoes do not return to them properly, and they say that it is just as confusing for them as a fog would be for those of us who are able to see. The fog which is such a nuisance to us makes very little difference to a blind person; so long as the air is still he can hear the echoes which tell him where he is. It is the wind which baffles him because it carries away the sounds on which he depends.

This finding our way by listening for the echoes of sounds we have sent out, echoes from things we cannot see, is rather like the modern method of mapping the bottom of the ocean. In this case not sounds, but electrical impulses, are sent out from the ship, and these impulses 'bounce' back from the floor of the sea. The time taken for their return tells how far away the sea floor is, or in other words, how deep the water is. In this way unseen reefs and shoals are quickly discovered and noted on the map, for the future guidance of seafarers.

The worst thing a sailor dreads, however, is fog, which may cause him to run ashore, to collide with another vessel or to run into an iceberg as did the ill-fated *Titanic*. But once again this principle of sending out an electrical impulse and noting its reflection may prove the answer to the problem. This principle, in a new form, is already enabling airmen to see through clouds two miles thick and pick out details on the ground below. The 'magic eye,' or 'radar,' about which a few details have lately been disclosed, sends out impulses from the aeroplane to the ground and these are reflected back on to a screen which shows the outline of the country or the buildings over which the aeroplane is passing. When all ships can be fitted with an instrument of this kind the worst dangers of fog will have been removed. They will be able to keep on their way, seeing what is unseen.

Is there not an even more important way in which this principle ought to be used, this principle of sending something out into the unseen and being guided by the answer that comes back to us? Yes, I mean our prayers. We send out our prayers into the unseen and the answers that come back to us give the guidance we need, every one of us, if we are to keep on the right way through life. These answers are not just the weak echoes of our own voices. Our words do not come back to us with the depressing, hollow ring of a greeting shouted into an empty house. We know that there is Someone there, Someone unseen but real, and the answers are His answers. He shows us ourselves as we really are—as only He can see us; He tells us what we have done wrong and what are the right things we must do; and He assures us that He Himself will be with us in all the difficulties this may mean, every step of the way.

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## The Christian Year.

Quinquagesima.

### Jacob's Ladder.

By the Reverend John W. Malcolm, Church of Scotland Chaplain, R.A.F.

'And he lighted upon a certain place, and tarried there all night . . . and he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven.'—Gn $28^{11.\ 12}$.

It is a commonly accepted fallacy that God deals kindly only with the good people of this world. State this proposition quickly and it is accepted by most people without any question. But the whole of Christendom is a direct denial of it: the whole of the Christian Church with a united voice cries out that the statement is false: any member of that Church may say, indeed must say: 'God has dealt graciously and mercifully with me and I was not one of the good ones.'

Look at Jacob! as complete an example as you could find of a worldly, self-seeking, astute, ambitious, and unscrupulous adventurer, and yet look at what God did for Jacob, the man who on his death-bed described God as the one who fed him all his life long and redeemed him from all evil. This was the man, brimful of guile, treachery, and deceit, who had cheated and defrauded his brother out of birthright and blessing. . . . 'Thank God' you say, 'I'm not like Jacob.' This was the man on whom swift retribution had pounced like a hawk and who even now was fleeing from his brother's homicidal wrath, retreating out into the desert, alone, far from home and the scheming protection of his mother, alone with a nagging conscience. 'Thank God,' you say, 'I'm not like Jacob.' Yet this was the man who, for all his underhand dealing, wrestled with

God at Peniel and received from God a blessing and a new name, Israel, Prince of God.

But we echo the Pharisee in the temple when we say: 'Thank God I'm not like Jacob, that avaricious mountebank, that time-serving huckster.' There is really no point in saying: 'Thank God I'm not like Jacob whose desire for stability merely led him into a labyrinth of frustration,' for when God, in the single, flashing moment of eternity looked down from heaven that evening upon the whole panorama of human history, do you not think that, as Jacob's feet dragged on toward the place called Luz God saw a companion whom Jacob did not, could not see? Is it not true that God saw another wanderer trudging through the waste-land

. . . . . where the sun beats
And the dead tree gives no shelter, the cricket no relief?

Is it not true that God saw another wayfarer on that desert track, a phantom from the past and the future plodding along wearily with the persistency of a fretting child—Jacob's 'shadow at morning striding behind' him, Jacob's 'shadow at evening rising to meet' him?

What does this other fugitive look like? Peer into the 'brown, baked features' and recognize 'the eyes of a familiar compound ghost,' half-known, half-forgotten, half-recalled, 'both intimate and unidentifiable' because the features are still forming and will go on forming until the end of time. Do you recognize Jacob's companion in ambition, in deceit, in apprehension, in flight through the barren land where the heaven over the head is brass and the earth underneath is iron? Do you recognize this eternal nomad as he scrambles and gropes in the dusk at Luz, seeking a stone on which to lay his head, trying in vain to find one boulder softer than another, one flint easier to rest on than another, searching vainly, in baffled yet tenacious perseverance for a rock to fit the contours of his head, and then finally after much tossing and turning, slipping clumsily into a broken and distracted sleep? His name? Adam!—Mankind—Humanity—You and I and the hosts of the earth—you and I and the whole human caravan are embodied in that solitary one who halts in Luz at the setting of the sun.

'Tu le connais, lecteur, ce monstre délicat,
—Hypocrite lecteur,—mon semblable, mon frère.'

*Worldly traveller!*—moving horizontally with seldom a thought for the vertical, onwards and onwards, North, South, East, West, it matters not provided that a morsel is thrown now and again into ambition's maw—onwards and onwards, driven by self-seeking and the uncomfortable desire for stability and rest which produces in time only horizontal motion and a rocky couch.

*Astute and unscrupulous and deceitful traveller!*—defrauding your brother, oh, sometimes even from the highest motives: after all Esau wasn't the type suited to fill the office of leader of God's people; he preferred the pleasures of the hunt to the problems of economics and social welfare. But all fraudulence leads in the end to a rocky sanctuary at Luz where your shadow is still thrown on the horizontal earth and your conscience remains a seething crucible of corroding acid.

*Fugitive traveller!*—fleeing from God's indignation which has been aroused by your spiritual corruption just as horror and disgust are aroused in men at the sight of physical human corruption. Runaway traveller! fleeing from home, your true home, fleeing from God whose wrath is swallowed up and transcended by His love and pity; fleeing from God who is waiting, watchful to catch you unawares at sundown and lift up your desire to heaven.

*Comfortless traveller!*—exploring in vain the horizontal earth for a resting-place, seeking in vain among the pitiless rocks for sleep and peace while the sun goes down on your fruitless search . . . and there is rest at home!

So Jacob sleeps and receives the lesson that he so sorely needed, the lesson that God is always near, always at hand to condemn, to restore, to bless, and to bestow His gift; the lesson that is the answer to all mankind's travel-stained, tear-dimmed questing:

O then, weary then why should we tread? O why are we so haggard at the heart, so care-coiled, care-killed, so fagged, so fashed, so cogged, so cumbered,
When the thing we freely forfeit is kept with fonder a care,
Fonder a care kept than we could have kept it. . . .

So Jacob slept, and while his soul was off its guard God taught him his first lesson. For here at Bethel Jacob came to know that all his worldliness and all his self-seeking and all his desire for peace wherever it might lead him on the surface of the earth could only lead him to the foot of a ladder. Here at Bethel Jacob came to see that all his sharp practice and nimble-witted opportunism, whatever gain they might bring him in the world, could lead him at the end only to the bottom of a ladder. Here at Bethel Jacob learned that all his dangerous flight from home led him inevitably to the foot of the ladder which leads to God, the ladder down which God's never-failing providence comes in a constant stream, the ladder at the top of which God Himself stands dominating heaven and earth.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven . . . yes, even this desert place!

But what of the pilgrim at Jacob's side, and what of his dream? Did he see a ladder reaching from earth to heaven with angels ascending and descending and the glory of God blazing in the heaven of heavens? Or was the pilgrim's dream a nightmare of horror—a vision, not of a ladder, but of a crude instrument of torture with the figure of one like unto the Son of God impaled on

it? Jacob saw only a ladder—Jacob's companion in these latter days has seen the Cross. But is it just a dream or is it a reality? Can it be that the porchway of the house of God has the word 'Golgotha' printed over it? Can it be that humanity's long earth-journey is to cease at the foot of a cross? Is that God's ladder from heaven to earth and from earth to heaven? The Christian Church knows no other way. 'And I,' said Christ, when the Greeks came asking for an interview, 'And I, if I be lifted up, will draw all men to myself.'

How will He draw all men? He will draw them as He drew Jacob from Luz to the Jabbok, by the compelling magnetism of unselfish, sacrificial love; not by any fixed scheme of things, not by any legal code, not by any glittering theory, not by any cut and dried philosophy of life, but only when the restless ebb and flow of humanity which surges round the foot of the Cross takes its eyes from the earth, fixes its gaze on the vision of God's love stooping in compassion, sees in that tragedy the fulfilment of life and is itself raised up on that ladder into the presence of the living God.

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FIRST SUNDAY IN LENT.

## The Freedom of the Spirit-ruled Life.

BY THE REVEREND CHANCELLOR C. T. DIMONT, D.D., SALISBURY.

'As many as shall walk by this rule, peace be upon them, and mercy.'—Gal $6^{16}$ (R.V.).

The letter to the Galatian Christians is sometimes accused of being dry, and remote from our present problems. But in fact it deals with a situation which is constantly recurring in our spiritual life, the difficulty of believing that the gift of Christ is freedom, and of understanding that this freedom finds its perfect exercise in self-disciplined service.

There had been three stages in the religious career of the Galatians. First, before they became Christians, some were Jews, devoted to rigid observance of the Law, others were Gentile pagans, brought up in a creed which fostered belief in cruel deities, who had to be appeased by the performance of an elaborate ritual. From this the preaching of the Apostle had delivered them, with its proclamation of grace freely offered in Christ, raising those who accepted it from slavery into the liberty of the sons of God. The Galatians had received this message with joy, and had become ardent followers of St. Paul, who, though hampered with illness when he was among them, allowed nothing to dim the vividness with which he had pictured Christ hanging upon the Cross to redeem mankind. His converts started off impetuously on the Christian course; they were running well. Then came the third stage, which every soul must face. The first enthusiasm dies down, the Hill Difficulty must be climbed, the lions in the way must be passed. The haunting doubt assails, Is Christ alone sufficient? Is it wise to disregard all the old tabus with which once we thought to ward off evil? The superstitions which imply that God is not master of His world, and which lie deep within all of us, come again to the surface. When these misgivings attacked the Galatians there were evil counsellors ready to take advantage of them, the Judaizers, who opposed the gospel preached by the Apostle. 'Buttress your faith in Christ,' they said, 'by careful observance of Mosaic ordinances; then you will be safe.' But to do this was not to complete the gospel, but to destroy it. So St. Paul has to do his work all over again. He recalls his readers to walk in the one true path, to obey the one true rule.

'As many as walk by this rule.' Walking. The word is a favourite description of the religious life in the Old Testament. To prophet, psalmist, and historian alike the godly were as children going out under their father's eye, along the path which he chooses. The figure was natural on the lips of a people with historic memories of a long march through the desert, which led them at last to the Promised Land. It was a story of progress when they followed the pillar of fire and the cloud, of weary futility when they wandered out of the way, and found no city to dwell in. The choice between Two Ways became proverbial in Hebrew thought, as for example in the first Psalm. Many a time must Paul the Pharisee have heard his teachers expounding it. So he would not be surprised, when he entered the Church of Christ, to find that those already in it spoke of it as 'The Way.' It was a claim that Christians were walking according to the will of God. The boldness of it seems to have annoyed their adversaries, for the five passages in the Acts in which the phrase occurs are all in references to persecution. It was no more popular then than it is now for a Christian to assert that those who follow his Master know where they are going, while others do not.

What is needed in those who have to make afoot along the roads a journey of many a league? First, their bodies must be fit. On some of the mountains of Britain may be seen just now parties of young men in full kit toiling to the summits. They are in training for the marches they will have to make when they go to the front. So the spiritual journey can be undertaken only by those who will endure hardness. Next, there must be the alert eye. When fear of invasion caused the removal of signposts on our roads only those who were watchful could choose the right road among many which were often very much alike. So there are many spiritual crossroads where the right turning is discovered only by those who are watching with prayer. Without that the traveller will find himself with Christian and Hopeful, when they followed Mr. Vain-Confidence down Bypath Meadow to the castle of Giant Despair. But with it he will go the same way as that which the Master is taking. 'That ardent, hurrying figure is always on the road; and, if we desire His company, we must be on the road with Him.'

So we pass to St. Paul's second word. 'This rule.' He was writing to those who thought to win salvation by observing meticulously a mass of rules. But it is not to be earned in this way,

though many who would be devout still think so. That is the error of legalism, which has many forms, and may beset the members of any Church. But what Tacitus said about the State, that a multitude of laws shows internal weakness, is true also of the individual. The Galatians were going backward when they deserted the simplicity of the gospel for the bondage of the law.

But instantly the Apostle guards against the error of supposing that the door of escape from this bondage is opened in the life which obeys no laws at all. There must be a rule of life, and it must be the rule of Christ crucified. The revolt against a ruled life is one of the marks of the present time. There is a constant demand for the right of what is called unfettered self-expression, licence to allow the impulse of the moment to be our only guide. But the question which is never faced is as to which self we want to express; for there is more than one ethical self in each of us. St. Paul's answer to this is that we must walk by a rule—a 'canon' is his word in the Greek—which gives us the standard of measurement. And the measure is the Cross, 'through which the world hath been crucified unto me, and I unto the world.'

Meditation on this exacting demand, and on the Apostle's personal experience in illustration of it may well make us hesitate about accepting the easy opinion that the New Testament never calls for asceticism. For the word means 'exercise,' and St. Paul told Felix that it expresses a condition necessary for those who would have a conscience void of offence. Without it we cannot be true disciples of the Master who, after a long day's labour in preaching and healing, spent the night in prayer, and accepted such privation that He had nowhere to lay His head. So He called upon His followers to 'deny themselves,' to turn their backs upon themselves, a strong command which we have whittled down to mean very small sacrifices. It is a challenge which we cannot escape. Is the Christian profession something which is, in von Hügel's phrase, 'costing' for us? Has prayer its definite set time daily, with which nothing must interfere. Dr. Alexander Whyte used to warn his Edinburgh Bible Class against the delusion that having no fixed time for daily prayer was a sign of being spiritually minded. Mark in St. Paul's letters how many people he remembered in his prayers. No casual and haphazard praying would have given him time for this. Or almsgiving—is it done from our superfluity, or is it done by rule until it hurts? Or all the many calls to service, never more urgent than they are to-day—is our time carefully arranged, so that we can respond to as many of them as our spiritual and physical strength permits?

For this ordered life our teacher must be the Holy Spirit. 'If we live by the Spirit, by the Spirit let us also walk.' It was the Holy Spirit who brought order out of chaos at creation, and He can guide each soul to walk, not to stand still, but to progress, and to walk by rule, the rule of the life which, because it is spiritually disciplined, knows the secret of the service which is perfect freedom.

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SECOND SUNDAY IN LENT.

## On Growing a Soul as well as Other Things.

BY THE REVEREND RODERICK BETHUNE, M.A., ABERDEEN.

'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' —3 Jn 2.

Such a wish must strike even the most casual reader as somewhat unusual. All of us who write letters commonly express hopes regarding our friends' health and prosperity—but how many of us would think of wishing them health and prosperity in precise proportion to the health of their souls? Yet here is the wish we should hesitate to express in respect of another, and that we shouldn't perhaps greatly desire to have expressed in respect of ourselves, expressed by one man in respect of his friend. 'I wish above all things,' he wrote, 'that thou mayest prosper and be in health, even as thy soul prospereth.' In this case, as it happened, it was a wish that could be happily sent and as happily received, for Gaius was, according to the letter, in excellent spiritual condition, one who, were everything else in his life in precise proportion, could have little of which to complain.

But if, on our own confession, such a wish is not one we should greatly desire to have expressed in respect of us, if we are healthy and prosperous out of all relation to the prosperity of our souls and have little desire that our status should be reduced, does that mean that we can safely dismiss this unusual wish from our thoughts? We think not. This author expressed himself as he did, it is obvious, not simply because he wished abounding health and a measure of prosperity for his spiritually minded friend, abounding health and a measure of prosperity which we, lacking his spiritual mindedness may already possess, but because, it seems clear, he believed that only such as his friend, with a carefully cultivated soul, could handle life and all its accompanying blessings and responsibilities as they should be handled. And it is the belief which underlies it which makes it impossible for us to dismiss this unusual wish from our thoughts.

This unusual wish which we have no doubt was perfectly suitable in respect of Gaius, but which, at first blush, we are tempted to consider undesirable in respect of ourselves, really contains a challenge to us all. We may have all the blessings which Gaius, with all his spiritual mindedness, lacked, but do we have what he so patently possessed—that vital something which gives human life its peculiar character and quality? Have we allowed ourselves to grow in health and prosperity without regard to the growth of our souls, or has the growth of our souls kept pace with our development in other directions?

1. In trying to answer the challenge which this

author's unusual wish suggests, the first thing worth noting is that his belief that man has a soul and that the condition of his soul determines what he makes of life is a belief which runs through the Bible from beginning to end.

Some may suggest, as Professor Whale reminds us in one of his books, that the distinguishing feature of man, the characteristic which marks him off from the animals, is that he is a thinking creature and a tool-using creature, that he can, as animals cannot, look before and after, and make wood and stone and metal and water obedient to his desires and needs. But, so far as the Bible is concerned, the distinguishing feature of man is neither that he is a thinking animal nor a tool-using animal but that he has the capacity for communion with God, for understanding what the Will of God is, that, in point of fact, he has a bit of God in him. Turn to the Book of Genesis and you find it recorded there that God breathed into man and man became a living soul. Turn to the New Testament and you find Jesus asking, 'What shall it profit a man if he gain the whole world and lose his own soul?'—lose the very thing which distinguishes him from the rest of living things.

And the Bible which lays such emphasis upon the human soul proceeds to show what happens when men either believe that they haven't souls or, believing that they have, persist in neglecting them. They may grow in physical health and increase their riches—but there is something lacking, a quality, a fineness, a spirit, which every human life lived aright possesses. Jesus Himself, you remember, made such a case the theme of one of His parables. He spoke of a man who devoted himself to acquiring possessions and who at length was embarrassed by their very multitude and puzzled how best to use them. The man's life, successful as it must have seemed to some, was an utter failure so far as Jesus was concerned—indeed, He declared that God's judgment upon the man would be 'Thou fool!' Comfort and prosperity, said Jesus in effect, may be legitimate and desirable enough, but a man whose horizons are completely filled by them is living a thin, warped, stunted life, a life only a little higher than that of an animal which is satisfied when it is comfortably housed and adequately fed. And it is always the same, said Jesus in effect, when the soul is neglected. A man becomes so interested in material things he becomes indifferent to things not material which he was fashioned to appreciate. He becomes so obsessed by his own needs he becomes neglectful of his neighbours' needs and gradually he lives a life which is less than a man's life.

2. But in trying to face the challenge which the author of this letter seems to issue, it is worth while pondering, in the second place, whether his conviction that only the spiritually minded man is capable of handling life and all its accompanying blessings and responsibilities is not only confirmed by the teaching of the whole Bible, but is further confirmed by the condition of the world in which we live.

It is a world in which men are healthy physically—perhaps healthier than they have ever been. It is a world in which men have acquired possession of and power over things material to an extent their forbears must have deemed impossible. Yet this healthy world, this materially rich world of whose advances in science, in technique, in adaptability, it was our practice to boast, is far from being in a good way. Even the most perfervid atheist and materialist and humanist must admit that. And why? Is the answer not this: that, while man has grown healthier physically, clearer mentally, and has increased his capacity for handling things, one dimension of his life has remained static, the dimension, indeed, which links him up with God and causes him to see his life as nothing less than a stewardship?

A book was published recently by Professor Dickie, of St. Andrews University, which I wish every man and woman would read. Entitled *The Obedience of a Christian Man*, it deals, in part, with the condition in which modern man finds himself. Due account is taken of man's progress in certain directions and no attempt is made to minimize his achievements. And yet, says Professor Dickie, the fact we have to face is this, that modern man, with all his perfected equipment, is not succeeding as he should be succeeding. For all the world, he says, quoting a simile of Sir James Jeans, he is like a sailor 'climbing to the masthead of a sinking ship. He may climb to the masthead, but the ship is doomed.' And is that not true? One nation, for example, produces a lethal weapon and proclaims to the world that its technicians have shot ahead of their opposite numbers in other lands. It may mean that they are a little farther up the mast than their opponents, but they don't appear to realize that, while they think they are advancing, the hulk beneath them, the civilization which has taken years to grow, is in dire peril.

The one thing that can save our modern world, that can preserve civilization from the fate towards which it is fast hastening, it is becoming clear, is attention to the dimension of life it has long neglected, the dimension which links it up with God and causes life to be seen as a stewardship to be handled in His Name and unto His glory.

3. But in trying to answer the challenge which the author of this letter seems to issue, it is worth while to note that people in responsible positions outwith the Church are coming increasingly to share his point of view.

One of the most momentous productions of the war years in our own land has been, unquestionably, the White Paper on Education in which it was stated by a responsible Department of the Government that in every school in the land there must be a daily corporate act of worship. What does that mean? This, among other things, that men and women who have the welfare of future generations at heart realize more clearly than ever that you may, without such an act, produce clever and knowledgeable people who may fail to enlist their cleverness and their knowledge

in the highest purposes known to man. And such a possibility men and women who have seen only too clearly what can happen when the other dimensions of life grow out of all proportion to the dimension which the Bible calls the soul are minded to do their utmost to prevent.

But this is a matter which cannot be left—as so many other things are apt to be left—to the teachers in our schools. The concern which the Board of Education has shown for the increase of the spiritual side of life must surely beget a like concern in all of us who have lived in precisely the same world as its members have lived and who believe that the spiritual side of a man's life cannot be neglected. We must strive as individuals, in our homes and in our business, not only to be clever and wealthy and healthy, but to possess ideals which will constrain us to use everything we have as God meant it to be used. We must strive to impress upon all whom we have the power to influence that, while they may grow in physique, in knowledge, and in their capacity for handling things, life will be a poor thing for them, and, through them, for others also, if they do not grow in spirit.

None of us has any desire to have the judgment, 'Thou fool!' passed upon his life. And none of us, we are equally sure, has any desire to hear such a judgment passed upon the life of a friend. In the measure in which we are desirous of avoiding such a judgment, we shall pray that our souls may prosper and be in health even as our energy abounds and our riches increase. Indeed, upon the sincerity with which we pray such a prayer, will depend not only the character of our own life but the character of the whole world of which we are all responsible citizens and whose salvation it is our business to help to effect.

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THIRD SUNDAY IN LENT.

## Temptations of Power.

BY THE REVEREND PHILIP W. LILLEY, M.A., RHU.

'And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them. . . . If thou therefore wilt worship me, all shall be thine.' —Lk $4^{5-7}$.

This temptation which assailed our Lord at the very start of His ministry must have proved itself to be a peculiarly subtle and alluring one, because it seemed to provide Him with that strong leverage which would have been of supreme advantage to Him in His great Mission. It came to Him also at a time when His mind and heart were specially susceptible to its insidious appeal. Matthew's phrase, 'Led up of the spirit' signifies in modern speech that Jesus was conscious of a new and exhilarating access of power surging up within Him. In the experience of His Baptism, this came to Him along with an overwhelming sense of responsibility to God.

Now the question arose—in what way was He to use those strange new faculties and powers? For that He had a mission from the Father He could not doubt. But He had to make up His mind as to which of the two ways He was to choose for the grand end He had in view—the world's way or God's way. In our own limited fashion we can appreciate this temptation which came to Jesus, dowered as He was.

> When the soul doth rise
> Nearest to its native skies,
> There the exalted spirit finds
> Borne upon the heavenly winds
> Satan, in an angel's guise
> With voice divine and innocent eyes.

Satan came to the Son of Man with what seemed a very innocent proposal. But Jesus saw through it and beyond it. In particular, He saw that He was being invited to acknowledge and accommodate Himself to Satan's dominion and make a compact with the devil though with a lofty end in sight. It was the temptation to compromise with evil and lower His own exactingly high demands in some degree to the world's ignoble standards, yet all with a view to an end which might be ultimately good and beneficent for mankind. 'Here is a Saviour's Marathon, to win or lose,' says John Oman on this subject. 'To reject the appeal of might, was to accept the appeal of love with its sacrifice of ease and happiness and honour and life.' Jesus won His Marathon. His power He used to save and to serve the sons of men. The feet-washing in the Upper Room seems to point the contrast between a consciousness of power on the one hand and a passion to serve on the other. 'Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.'

Now let me offer you two modern examples of this temptation of power.

1. There is the temptation of *Political Power*. This is the temptation of the statesman and politician and diplomat. He is tempted to intrigue and manœuvre and come to terms with wrong for the end he has in view, which may not necessarily be always an entirely wrong or unworthy one. But it is sometimes the temptation of the statesman to persuade himself that all his energies are being exercised for the good of his country and that his hands are invariably clean. Yet we have seen in our own day and on a colossal scale this great power over the souls and bodies of men being exercised and as a result of it an exhibition of lawlessness and unspeakable cruelty and savagery and the ruthless trampling down of the innocent and the helpless which are staggering to the moral sense.

These dictators were dazzled and intoxicated by world-dominating aims, and as they viewed the great kingdoms of earth displayed before their covetous eyes, they fell before the temptation to seize power at all costs. Blinded and elated by the prospect of the glittering prizes of the world, they thought little of stamping on the rights of the individual and on the sanctities of the human

soul. If only these would-be Cæsars, swollen with rank ambition and the lust for conquest had stopped to ask themselves, 'Whither am I driving so fast?,' then they might have seen as in a vision cities of their own land a welter of blackened ruins and the avengers closing in from every side.

Sometimes, of course, the prizes are less materialistic and the temptation less gross. In Aldous Huxley's *Grey Eminence* we see the soul of a wonderfully gifted man laid bare. We note how the soul of a man may be damaged, when he thinks he can combine with impunity a wonderful mystic sense of the Divine with political intrigue and how slowly but surely the vitality of a saintly character may be weakened when the lust for power and the passion for controlling the destinies of people in peace and war become the usurpers.

The impulse to power—it is the central problem of modern society. It will test the moral stamina of the victor nations in the coming years. 'Our war,' says John Strachey, 'is only partly a war against the Nazis: it is equally a war against those amongst us who, whether they know it or not, at heart share the Nazi faith.' A famous saying of St. Augustine's might be recalled just here to the effect that unjust kingdoms are nothing but bands of brigands on a large scale. He goes on to tell the story of Alexander the Great and the pirate. When the king asked the latter how he dared to molest travellers on the seas, he replied: 'How dare *you* molest the whole world? Because I make use of a single ship only, I am called a thief: you do the same thing with a vast navy and are called an emperor.'

2. There is the temptation of *Personal Power*. Let us be quite clear about this, that the temptation to make a wrong use of the power which is committed to us is one which assails the most ordinary and commonplace person alive. Each of us is given a sphere in which he is appointed to rule. No one is without such a place ,whether he or she be a monitor in a Sunday School or a ruler in a great Empire: the point being that it is in that sphere or spot that the real worth of any character is tested or revealed.

It is in situations in which there is none to question our doings or our pronouncements and none to gainsay us or answer back that our characters are put to the test. Do we then in such circumstances grant ourselves license of temper, exemptions from imaginative sympathy, exemptions from ordinary courtesy of speech and action, and withhold the consideration which we, placed in a similar position would naturally expect and look for from others?

For, after all, there is no surer sign of an unworthy nature than to ride rough-shod over the sensibilities of those whose mouth must remain shut, because they cannot express themselves as they are longing to do perchance under a barrage of scathing and may be blistering words. It is so perilously easy to let ourselves go in self-will and self-idolatry. 'It is his place of rule that shews a man.'

This, I repeat, is a real temptation to many very ordinary folk to-day. We have lived through days in which, of necessity, there must be a measure of restriction by the Government. We live under a certain degree of dictatorship now. Total warfare necessitates that and in a situation of that kind, all helpful and loyal people accept it. Nevertheless and bearing all that in full view, we must also add that all those who wield power must beware of the hectoring and self-important manner and speech which only prove that they are people to whom power should never have been entrusted.

Even a little authority is apt to turn the modest gait into a pretentious strut. The smug ecclesiastic, the gaffer in the factory, the sergeant-major on the parade ground, the teacher, the mistress in the home as well as the potentate and the miniature Napoleon—all these may use their power for mean or self-indulgent ends and may even inflict needless pain and gratuitous insults upon those who serve them.

> But man, proud man,
> Drest in a little brief authority,
> Plays such fantastic tricks before high heaven
> As make the angels weep.

Let us hope there are not many like the woman described in one of *Punch's* stories. 'Mrs. Quality was a very grand lady who liked to be kind to people not so grand as she was, only they had to behave as if they realized they were not so grand as she was, or it did not do at all.'

'The fact is,' says James Martineau, 'power is never felt as power *except by those who abuse it.* A true man feels it only as responsibility.'

# Amen.

By Father Lev Gillet, London.

The Hebrew word *amen* found its way into the Hellenistic idiom through the Septuagint. It is derived from a past tense which means 'he was firm,' and came to be used adverbially for affirmation or confirmation: 'so it is,' 'so shall it be,' 'so be it.' The Septuagint often transliterated the Hebrew form *amen* without translating it: often also the Septuagint has the inadequate Greek verb *genoito*, 'so be it'—inadequate because it is too weak, as we shall see. The word *amen* occurs in

answers, prayers, doxologies, benedictions, personal affirmations, oaths. A dictum attributed to various Palestinian rabbis says: 'Amen is confirmation, amen is protestation, amen is assent'[1] It was widely employed in the Jewish liturgy in the time of Jesus. The New Testament writers use *amen* fifty times.

In Rev $3^{14}$ we read: 'These things saith the Amen, the faithful and true witness, the beginning of the creation of God. . . .' The words evidently refer to Christ. Instead of a verbal affirmation we have in Him a living and personal Amen. The same idea and expression are found in 2 Co $1^{19-20}$, where Paul writes: 'In him is yea (*nai*): wherefore also through him is the Amen.' Paul had written just before: 'The Son of God, Jesus Christ . . . was not yea and nay, but in him is yea. . . .' Jesus is the Amen because He could say of Himself: 'I am the truth' (Jn $14^{6}$). He is also the Amen because His death and resurrection are in themselves the guarantee of His testimony: therefore He is, to a unique extent, the martyr, *i.e.*, the witness (in Greek *martys*). These explanations of the ascription of the title *Amen* to Jesus are obvious. This ascription may also suggest some other considerations less apparent but, as we think, very fruitful.

In the first place, the title *Amen* applied to Jesus reminds us of the quite peculiar way in which Jesus Himself used that word. 'The mode in which Jesus uses *amen* is unfamiliar to the entire range of Jewish literature,' writes Dalman.[2] *Amen* was used as a close, as a conclusion or a climax (we still use it so in prayer). Jesus, on the contrary, uses *amen* to introduce His own words. His *amen* does not corroborate what He said just before, but solemnly and authoritatively opens some new declarations of His: '*Amen* I tell you. . . . *Amen, amen* I tell you. . . .' Now this is more than a stylistic idiosyncracy: it has a real theological import. The *wahrlich* of Luther's version and the 'truly' or 'verily' of the English translations have lost the strangeness and the force of Jesus' *Amen*. If Jesus, like other people, had used *amen* to end His statements, He would have expressed His own faith, either accepting or expectant. But, in the solemn declaration: 'Amen I tell you,' He couples *amen* with His own message so as to indicate, before saying a thing, that what He will say is already made true, fulfilled and accomplished, and that He has the right, of which this *amen* is the guarantee, to speak with an infallible authority. Here is more than faith—the strength and certainty of a man who knows and commands. Had Jesus simply said: 'I tell you,' He would have only expressed a belief or a hope. By saying: 'Amen I tell you,' He promulgates. On the strength of His own authority He calls for the faith of others. His own authority—for, as Creuer puts it, 'He makes good the word, not the word Him.'[3] One notices that the statements which Jesus thus introduces by *Amen* are generally concerning His own Person, His messiahship, the fulfilment of some truth *in Him*. Schlier writes[4] quite aptly: 'In the *amen* before the "I say unto you" of Jesus the whole Christology is contained *in nuce*.' In this sense Jesus is supremely the Amen.

The Jewish notion of *Amen* implied some eschatological hope of universal salvation. Rabbi Eliezer ben Hyrcanus said that on the last day the dwellers of Gehenna will chant *Amen* at the very time when the Holy Name will be praised by the congregation of the just: then the doors of hell shall yield and the angels will carry the sinners in white robes into paradise.[5] That this utterance is not the fancy of some single individual is proved by kindred sayings of Simon ben Yokai.[6] Another rabbinical account of the powers of *Amen* describes the final release from hell as follows: God having revealed the New Messianic Torah, the sinners will exclaim: Amen! Moved to pity by this *amen*, God will bid the angels release the sinners from hell and place them in paradise.[7] Now Eliezer ben Hyrcanus was a younger contemporary of the Apostles. Such ideas, therefore, were not a late invention: neither Paul nor the Jewish Seer of the Apocalypse (John as we think) could have been wholly unacquainted with them. Some Jewish Christians of that time may well have associated in their minds the idea of Jesus the personal Amen, with the hope (rather than the certainty) of a universal doxology, a full blessing in which everyone would share and be redeemed.

This thought of Jesus as the Amen may finally lead us to some practical considerations about the *amen* of our own prayers. The thundering *amen* of the early Christian congregations—*ad similitudinem coelestis tonitrui Amen reboat*, writes Jerome[8]—has become a more or less indistinct murmured *amen* in our churches. But what is far worse, the content itself of the *amen* has been weakened. In most cases when *amen* is not a mere stereotyped formula to which no attention whatever is paid, it has been reduced to a feeble desiderative and responsive *amen*, to a weak 'so be it.' The Jewish *amen* was far more potent than a pious

[1] *Yoma*, 69 *b*; *Sanh.*, 64 *a*.
[2] *The Words of Jesus*, 226.
[3] Dalman, *op. cit.*, 226.
[4] Creuer, *Wörterbuch* [8], 145–146.
[5] *Ibid.*
[6] In Kittel, *Theolog. Wörterbuch zum N.T.*, art. 'amen.'
[7] *Eliyahu Zutta*, xx.
[8] *Comm. in Galat.*, Preface to Book ii.

wish: it involved deeply the mind and the life of him who pronounced it. It was a solemn submission and surrender made to God, before God and men. 'He who says *Amen* thereby asserts that the statement . . . is binding' writes Dalman.[1]

[1] *Op. cit.*, p. 227.

Only when we recognize that *amen* is binding, only when we are ready, like the One True Witness, to guarantee with our own life the genuiness of our *amen*, only when we are vividly aware that our *amen* is a participation in the Living Amen, Christ our Lord—only then will our *amen* be a true *Amen*.

# Contributions and Comments.

## Illustrations of Bible Language.

*A.* 'CHILDREN, have ye any meat?' Most of us would be ready to echo the strictures of Alex. Pallis on the renderings of this verse—especially in the way προσφάγιον has been translated. The modern versions in English are not much better, though Pallis should be pleased that Goodspeed has translated it 'fish.' Of course it does not necessarily mean *fish*, though in the context where it occurs it is an obvious rendering. Bernard's 'relish' is as near as we might get—something that is eaten in addition to bread to make the bread go down! The Arabic versions on the whole have not been much more felicitous than the English; but two of them, that of Henry Martyn followed by that of Van Dyck, use the word 'Idaːm' (إدام), which seems to be just the right word and agrees with what the Arabic Dictionary has to say. But 'Idaːm' is a 'book word'—at least so I had been told and thought till a few months ago. I was coming up from Tiberias to Jerusalem in a crowded bus one afternoon, standing most of the way; but some of the passengers got out at Nablus and there was a vacant seat next a Palestinian who was anxious to save time by having his evening meal between Nablus and the Holy City. Like others he had partaken of oranges on the way, and just wanted a couple of loaves when he reached Nablus. Four or five small boys came round the stationary bus offering various species of food stuffs. My companion asked for two loaves from one of the boys—loaves, sitting on the top of each of which were three little 'kuftas' (rissoles), quite obviously meant as a προσφάγιον. The man demanded the loaves without the 'kuftas.' The boy refused utterly and stood his ground, declining to sell the loaves without their 'Idaːm'—the very word that for twenty-five years we had only known from the Arabic version of John 21[5]. I was sorry for the man, but grateful to the boy for having the courage of his convictions and for blurting out in righteous indignation, 'What, sell the loaves without their "Idaːm"! Never!'

*B.* 'All her living.' It was the two mites of the poor widow. There are still women nearly as badly off as this one in the Gospel story. Mark does not mention whether she had any children; and we often take it for granted that she was old as well as poor. That need not necessarily follow in Palestine. We are in touch with one youngish widow not far away from the Holy City, whose husband was killed in the riots and she was left with four little ones, and 'all her living' consisted of five olive trees. This widow has certainly been an illustration of the depths to which poverty can go—as deep as in the case that seems to have been known to our Lord. But I had not actually heard the Arabic phrase for ὅλον τὸν βίον αὐτῆς (kull ma'ishitha) till about two months ago, and then quite by accident. There are of course other ways of saying the same thing; but it was interesting to overhear the very phrase used in the Arabic Bible both in Mark and (with the corresponding slight variation in Luke) on the lips of a young Muslim woman. Voices carry in the clear air of Palestine, and only a deaf person could not listen to some conversations. On this occasion I was walking back from the cave known as al Habis, connected by tradition with John the Baptist, in the direction of Ain Karim, and I heard three women earnestly discussing a predicament in which a friend had been placed. That does not matter, but she was left, so they said, with almost nothing, just some share in a vineyard and that said the informant to the other two was 'kull ma'ishitha'—the Gospel phrase that rendered Mark's ὅλον τὸν βίον αὐτῆς into Arabic.

ERIC F. F. BISHOP.

*Thabor, Jerusalem.*

## St. Paul's Movements between the Writing of 1 and 2 Corinthians.

WHAT precisely were the movements of Paul between the writing of what are familiarly known as 1 and 2 Corinthians? This is a problem which has taxed the ingenuity of many scholars. On the one hand we have the plain straightforward narrative of the Acts, which, with Luke's proved accuracy as a historical writer, would seem to give all the information necessary were it not for the references in the Second Epistle to a 'third' visit of which Acts seem to know nothing.

Not a few scholars, recognizing the problem, seek to surmount it by introducing a special and, as they say, unsuccessful visit from Ephesus on the part of the Apostle, after the dispatch of 1 Corinthians and immediately on receipt of the bad report with regard to the attitude of the Corinthian Church to himself. But though this gets over certain difficulties, it also creates fresh ones. For (i) there is no definite evidence that such a visit ever

took place ; it is pure conjecture, and the author of the Acts could, as a careful historian, hardly have omitted all reference to it, had it taken place ; (ii) we can hardly picture Paul himself retiring defeated, as these scholars say, and then hoping to accomplish by letter what he had failed to achieve in person. Indeed, until the occasion of Paul's visit to Corinth on his way back from Macedonia, the evidence seems to point to his having trusted to a letter only to produce the desired result.

But before putting forward an alternative explanation and one which at all events avoids the above difficulties, let us summarize the data which we have and which, knowing the care of the authors concerned, should be given all due weight, unless there is very strong reason to the contrary. Indeed any solution should be in the light of the data at our disposal. What then are the data ?

1. Paul pays his first visit to Corinth as a Christian missionary (Ac $18^{1-17}$).

2. Paul announces from Ephesus his intention of paying another visit to Macedonia and Achaia *en route* to Jerusalem (Ac $19^{21}$).

3. After the uproar at Ephesus had died down he pays a visit to these two provinces, spending three months in the latter (Ac $20^{2f.}$).

4. When he penned 2 Corinthians events had recently happened to him in Asia, to which he had not referred in his previous correspondence (2 Co $1^{8}$).

5. Paul's original intention had been to visit Corinth on his way to Jerusalem after a time in Macedonia. Certain circumstances, however, which are unknown to us, led to a change of plans by which he decided to visit Corinth on the outward journey also. But this plan itself was later modified with the result that the Apostle had to face a charge of fickleness (1 Co $16^{4-7}$, 2 Co $1^{15-18}$).

6. This later modification was due to conditions in Corinth which would have made the visit, had it come off, one of sorrow, and this he was anxious to avoid (2 Co $1^{15f.}$ $2^{1f.}$).[1]

7. Instead of this visit, he had written them a severe letter in the hope that it might bring them to repentance. Uncertainty as to its effect on them caused him acute anxiety (2 Co $2^{3f.}$ $7^{8ff.}$).

8. This anxiety was not allayed when finally he reached Troas and did not find Titus, as he had hoped, with his report on the situation. So he went forth into Macedonia, and there met Titus with the good news that the letter had had its desired effect —news which brought great relief to the Apostle (2 Co $11^{12f.}$ $7^{5-7}$).

9. Titus is now sent back to Corinth with two companions to make arrangements for the collection for the poor in Jerusalem, a mission he is eager to perform and which the Apostle hopes to follow up in person. The situation in Corinth has evidently undergone a complete change (2 Co $7^{6ff.}$).

10. Paul visits Greece in person on his way south from Macedonia and spends three months there (Ac $20^{2f.}$).

Such are the data which we have at our disposal. But there is one more—the one actually which is the cause of all our uncertainty—the reference in 2 Co $12^{14}$ and $13^{1}$ to what is to be a ' third ' visit. This visit is obviously that envisaged in Ac $20^{2f.}$ (cf. §10 above) ; but if that be so, when did Paul pay his second visit ? It is to meet this difficulty that certain scholars have postulated the visit mentioned at the beginning of this article ; but this explanation, as has already been pointed out, is itself liable to serious objections. Is there no other way out ?

Let us try and bring the situation down to the present time and see if we can get any light on it. A minister, who has been living in Exeter for some time, plans to pay a visit to Aberdeen, the scene of some of his earlier labours. He had however at one time had a church in York, and realizing that he must pass through that city to reach Aberdeen he writes and suggests that he pay the people there a visit on his return journey. Later, learning that he will have more time at his disposal than he first anticipated, he writes and suggests a visit on the way north as well. And then at the last moment, in view of his Scottish programme and also because of certain reports which have reached him about the state of affairs among the congregation at York, he cancels his plan for a visit on the outward journey. But his route takes him through York, whether he pay them a visit or not ; so he arranges to see one or two of the members of the church at the station, and also an Aberdeen friend who happens to be in York at the time, and is shortly returning to his northern home. All this goes through as planned, and after a few hours pause, during which he is able to learn first hand how things stand in York, and to commission his Aberdeen friend to try and straighten things out, he resumes his journey, promising to send a letter shortly. Various engagements detain him in the south of Scotland, and some little time elapses before he finally reaches Aberdeen. There he finds that the friend from York has not yet arrived, so he turns south once again and finally runs him to earth in the Lowlands, and learns from him to his immense relief that the letter he wrote has had the desired effect.

May not this be an almost exact picture of what took place ? Substitute Ephesus, Corinth, Troas and Macedonia for Exeter, York, Aberdeen and the Lowlands, and the scene is reproduced. Whether the stop-over at Corinth is to be reckoned as a visit or not is a matter for individual preference. Assuming then that such a stop-over occurred, Luke without any sacrifice of historical accuracy, could well ignore it in describing Paul's journeys, while the Apostle in turn, in view of what transpired as a result of the interview and the fact that he did meet certain Corinthian Christians, could with equal accuracy describe his visit on his return journey as his ' third.' Moreover the change in

[1] The Greek in 2 Co $2^{1}$ ' τὸ μὴ πάλιν ἐν λύπῃ ἐλθεῖν ' (R.V. ' come again with sorrow ') leaves it an open question whether the Apostle looks back on a previous sorrowful visit, in which case the one now referred to would be the third, or to a second visit which holds out the possibility of sorrow in contrast to the original happy visit.

plans which actually occurred would provide Paul's critics who did not see him on the occasion of the stop-over with ample material for their accusation of fickleness. It should be noted incidentally that Paul in referring to this charge, after mentioning his intention of paying a visit on the outward journey as well as on the return, never hints that his plan had been abandoned. Had it been so, we can hardly imagine him not giving reasons.

In view of this explanation it is not without interest to remember that (*a*) Corinth lay on the short sea route to Macedonia, and (*b*) travel in Paul's days, as Ramsay has so clearly shown, was far more according to time-table than perhaps we realize. Some day we may even dig up a Roman 'Bradshaw'!

The solution set forth in this article, we would submit, does no violence to Scripture; it requires no elaborate reconstruction of events; it demands no great flights of imagination. It fits in with the data such as we have them and it avoids that theory of a special and unsuccessful visit to Corinth, which, as demonstrated above, raises as many difficulties as it solves. Time and criticism will show whether it be correct!

W. H. Murray Walton.

*The Vicarage, Bromley, Kent.*

## Jeremiah v. 28.

Your correspondent, Mr. T. H. Gaster, whose suggestion with regard to this verse appeared in your November number, did not indicate in his brief note what metrical form he attributed to the passage, but taking in a little more of the verse it is possible to get two exactly parallel lines.

דִּין לֹא־דָנוּ דִּין יָתוֹם וְיַצְלִיחוּ
וּמִשְׁפַּט אֶבְיוֹנִים לֹא שָׁפָטוּ׃

If we omit וְיַצְלִיחוּ with LXX, it may be supposed that יָתוֹם should follow the first דִּין, but was omitted by a scribe who realized his mistake when he had written the next two words, and then added דִּין יָתוֹם to retrieve the error.

If this is right, we should have:

דִּין יָתוֹם לֹא־דָנוּ
וּמִשְׁפַּט אֶבְיוֹנִים לֹא שָׁפָטוּ׃

'They judge not the cause of the orphan,
Nor give justice to the poor.'

C. T. Gilwhite.

*Old Hill, Staffs.*

## Entre Nous.

### Jane T. Stoddart.

With the death of Jane T. Stoddart in Edinburgh on December the fifteenth, in her eighty-second year, there passes from the scene a veteran writer and one of the earliest members of the Society of Women Journalists, of which she was for many years a Vice-President.

Her career in journalism started in 1887 when Robertson Nicoll, whose Bible Class she had attended in her native town of Kelso, sent for her to work for him in London. In 1890 she joined the staff of *The British Weekly* and remained on it until her retirement in 1937. A scholar of high attainment and mistress of many languages and of their literature she brought to her work rare qualifications, and not least amongst them was a memory of photographic accuracy. Her work was her life, and into it she poured her great energy, her constant application of the trend of current thought, and her fresh gleanings from the fields of learning. History was a subject dear to her, and for four years her holidays and her spare hours were spent in research work for her valuable chronicle, *The Girlhood of Mary, Queen of Scots*. It is doubtful if any historian with the exception of Dr. Hay Fleming has devoted such assiduous care to the sifting of fact from fantasy in the annals of the unhappy Queen.

Her interests were multifarious and for politics she had a shrewd perception. In the conflict of the Liberal Government with the House of Lords in 1910 her little book, *Against the Referendum*, was quoted in both Houses of Parliament. She made a close study of Socialism, particularly of syndicalism with special reference to Georges Sorel whose teaching was to influence the mind of Lenin. Her series of articles on this subject appeared in *The British Weekly* and were later published under the title of *The New Socialism: An Impartial Enquiry*.

In theology her range of knowledge was wide, and to Nicoll's book, *Reunion in Eternity*, she contributed two characteristic essays, one on 'Dante and Reunion' and the other on 'Luther and Melanchthon.' She had an interest in mysticism and one of her earliest publications was a translation of Maeterlinck's essay on the Flemish mystic, Ruysbroeck L'Admirable. Had Nicoll ever written his projected volume on the history of Behmenism in England her help would have been given with enthusiasm, as it had been given so often and so generously throughout their long association. At the close of her autobiography, *My Harvest of the Years*, she quoted in reference to him a sentence from *The Ancestors*, 'To none was he untrue and no spear ever struck him from horseback. But I was his marshal.'

Entirely unassuming and simple in manner, with a distaste for notoriety, Jane Stoddart did not on slight acquaintance reveal the rich stores of her mind, but to those who knew her well and had the privilege of hearing her conversations with her peers she was a liberal education. There was no quotation she could not place and no literary or historical allusion she could not catch. To lovers of Dickens her theories on the mystery of Edwin Drood were of fascinating import, but Scott was the author who fired her most. How gladly she would have endorsed Dr. G. M. Trevelyan's tribute to him paid in Edinburgh the day after her death, 'I regard Sir Walter as the original inspirer of social history, and that kind of study which seeks causes of political events in social conditions.' Even so did she regard him, and it was to him she turned in the brief hours of leisure she allowed herself in her busy, useful, and satisfying life.

M. R. N.

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### Eighteenth Century Piety.

*Eighteenth Century Piety* (S.P.C.K.; 10s. 6d. net) is the title of a book by the Rev. W. K. Lowther Clarke, the object of which is to throw some light on the religious life of that much depreciated century. He surveys the literature printed by the S.P.C.K. during that period, assuming that what is laid down as seemly there does reflect in some degree the practice of the time. Robert Nelson's 'rule of life' in *The Nature and Wisdom of True Devotion* is certainly severe enough. Private prayer, Bible reading, family prayers, daily service in church; Bishop Ken's hymns to be learned by heart and said on going to sleep; one virtue to be cultivated on each day of the week—Monday, love; Tuesday, humility; and so on.

In the church service, the sermon is regarded as the climax. Holy Communion was to be 'frequent,' which meant monthly or quarterly celebrations. *More* frequent celebrations were discouraged because (1) an exaggerated amount of preparation was assumed, (2) too frequent celebration would diminish reverence and (3) because of inability to read. The service itself was to be austerely simple, a metrical psalm being sung before and after the service. Prayers are offered 'at going up to the altar,' 'at giving your alms.' In regard to doctrine, there is no trace of belief in the Real Presence. Bishop Fleetwood, in *The Reasonable Communicant*, writes: 'The Church of England knows no Corporal Presence, nor any change of the bread and wine into the natural Body and Blood of Christ.'

In the primary Charge to his clergy, Archbishop Hort (1742) urged a plain and easy style of preaching, laying aside 'metaphysical subtleties,' and avoiding 'that *subsaltory* way of delivery, that rises like a storm in one part and presently sinks into a dead calm that will scarce reach the ear, and pleads for a revival of that almost antiquated exercise of expounding the Holy Scriptures to your congregation.' Written sermons were the ordinary custom, and reading sermons, as Bishop Burnet regretfully says, 'is peculiar to this nation and is endured in no other.' Few of the working class went to hear the sermons, the regular attenders (if they were regular) were mainly the middle class.

Some light is thrown on religious education in the chapter on the Charity Schools. There were four classes in the school. The first learnt the rudiments of reading in the horn-book, primer, and spelling book. The second read the Psalter and New Testament. The third read the whole Bible and learned to write. The fourth, having learned to write well, are taught arithmetic. The rod must be used in chastisement with great discretion, 'admonishments' being interposed between the blows! The Bible seems to have been used as the sole medium of teaching reading.

The main impression one receives from the books published by the S.P.C.K. in that century is of an institution fighting for its life against unbelief and dissolute manners, possessing a creed on which it relied but which, in its main doctrines, it apparently took as read. The writers are strict enough in the rules they lay down, but there is a marked absence of what was being offered and eagerly accepted in Wesley's hymns.

F. J. Rae.

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### Alfred Sadd of the Gilbert Islands.

'One more great story has been added to the long epic of missionary heroism. Writing to *The Times* the Rev. Cecil Northcott, Home Secretary of the London Missionary Society, gave the latest details of the death of the Rev. Alfred Sadd, of the Gilbert Islands, at the hands of the Japanese. When arrested, says Mr. Northcott, Mr. Sadd refused to walk on the Union Jack which the Japanese laid in front of him, but, according to a native report, "gathered it in his arms and kissed it." With twenty-one other men he was put to forced labour on Tarawa and later taken out to be shot. A native pastor says: "They were very heavy-hearted, but Mr. Sadd cheered them up; they stood in a line, Mr. Sadd in the middle, and presently Mr. Sadd went out and stood in front of them and spoke words of cheer. When he had finished he went back and stood a little in front of them so that he would be the first to die." Alfred Sadd was educated at the Leys School and trained for the Congregational ministry at Cheshunt College, Cambridge. His school, his college, his denomination, and the London Missionary Society will long remember his devoted service and his noble death.' [1]

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### First Things First in a Mining Village.

In the December number of *The Modern Churchman* there is an interesting short article with the title 'The Public House Parson.' On October 9, there departed this life a very remarkable clergyman, Hugh Legge. Bishop Michael Furse says of him: 'During the last fifty-five years Trinity College, Oxford, has produced many distinguished men in most walks of life, but I doubt if it has

[1] *The Christian World*, December 28, 1944.

ever had a more devoted son than " Joe " Legge, or one of such a unique personality.'

After the last war, till his death, he was Rector of Newbold de Verdun, a coal-mining village in Leicestershire. He knew every one in the parish, young and old, including the miners. 'Every evening he met the latter in the village " pub," and there carried out the spirit of the injunction which he once said he would like to have printed in large type and put up over every pulpit in the country—" Don't believe a word the parson says : but think, man, think." '

Three of Legge's letters are given in *The Modern Churchman*. The third letter which was written in June 1935 we quote here.

'Two happenings here show how oddly people of divergent views tend towards common ground.

' Some time since our evening discussions in the village inn turned to Communism. We concluded that we did not know much about it and would be better if we did. So we asked the Leicester Communists to come and hold a meeting here. They did. I took the chair for them.

' Their chief speaker was a nice little man who had been in the army. He successfully settled the fate of Communism in this village !

' One thing he did struck some of us very forcibly.

' Having informed us (after a lively attack on the churches and the clergy) that he thought it very unlikely that there ever was such a person as Jesus of Nazareth, he proceeded to argue that Communism was really the carrying out of the great principles Jesus laid down. One of our colliers said to me afterwards, " They can't get away from Him."

' Having sampled the Communists it was natural that the Fascists should have a turn. So we got them to hold a meeting and I took the chair as before.

' I cannot say that we found their scheme for the salvation of England much more convincing than that of the Communists. However, they seemed very nice fellows—their chief speaker had been in the army and wore his ribbons on his black shirt—and again we were struck by their attitude towards Christianity. They were strongly in favour of Christianity and religious freedom and they claimed that Fascism was really the carrying into practice of the principles of Jesus of Nazareth.

' We have one Communist in the village and he asserts his principles by refusing to march to church with the British Legion, of which he is a member. This is a pity, as the Legion spends a good deal of its spare time marching to church and looks impressive headed by the smartest standard-bearer in Leicestershire.

' However, conscience must be supreme and he told me he became a Communist because once when they were going over the top the Padre told them they must not pray to get a Blighty !

' I am getting rather bewildered by the mental processes of these good people of the extreme Right and Left. They seem to point to the desirability of our laying more stress on matters of primary importance and less on secondaries.'

**A Social Experiment.**

There is to-day a frequent contention that the Church should sponsor some kind of revolution within the social order. The Rev. Rhys A. Miller, M.A., Minister of the Presbyterian Church in Queenstown, Tasmania, gives us in a brief booklet, entitled *A Social Experiment* (Blackwood ; 4d.), what he calls a test case. Queenstown is a good test community, because (1) it is isolated, (2) it is homogeneous, (3) it is a handy size—5000 people, and (4) (above all) because many of the changes advocated by Christian reformers have actually been put into practice here. There is no unemployment. The wages are so satisfactory that even the trade union secretary can find nothing to complain of. The workers receive a share of the profits. Very few even of the unskilled workers receive less than £7 a week. The housing position is very good. The slum problem does not exist. Medical and dental attention is provided at a small rate. Recreational facilities are lavishly provided.

This seems to be an earthly paradise. What, then, is the effect of these conditions on the mental, moral, and spiritual life of the people ? Is the mental and spiritual life of this specimen community improved by these social reforms ? Mr. Miller says the answer is a strong negative. The reverse seems to be the case. Queenstown has the reputation of being 'the most godless place in Australia.' A brother minister who has worked in parishes in England, Canada, and Queensland, and has been a naval chaplain and has worked among farmers, miners, and city people, confesses that this is the hardest parish he has ever had. It is a hard place for a minister because of the spiritual deadness and lack of interest in the things for which the Church stands. It was not always so. Forty years ago the churches were well filled, but there has been a progressive loss of interest in the things of God. The industrial authorities must shoulder part of the blame, for they do everything to discourage any attempt at evangelization or spiritual uplift. 'If worship and the sense of awe in the presence of God are the roots of religion, it must be said that this religious consciousness exists hardly at all in this community now. . . . It would seem to be a truth that men and women can be mentally and spiritually debauched by too much comfort and security.' What Mr. Miller claims is proved by the above facts is that material reforms have done nothing to improve the moral and religious tone of a community where the social conditions are just those keenly advocated by social reformers.

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